

# WORLD CALL



JUNE 1926

15 CENTS



## Planting Time

'Tis planting time in garden and  
in field;

Flowers for beauty, grain for  
needed yield.

This tiny seed no spark of life now shows,  
But planted, breaks its bonds and lives and grows.

If I withhold it from the soil it will  
Fail of the purpose given it to fill.

It is a seed for just a little space,  
'Till through the soil it springs to life and grace.

And deep within this husk  
of me there hides  
Eternal life that planting  
time abides.

For I am not what I am  
meant to be  
'Till I am planted for eter-  
nity!

FLORENCE HARTMAN TOWNSEND.





## Our Cover

Is an enlarged snapshot taken by W. R. Warren of our two junior missionaries, Rachel and Alice Gamboe, daughters of Mr. and Mrs. Homer Gamboe, at Mahoba, India, dressed in the native *sari*. This number, which is particularly devoted to Children's Day, offered a splendid opportunity for featuring the picture, which is as captivating in its subject matter as it is remarkable for its photography. Incidentally, this is our first attempt, and a modest one, at using color on the cover. Do you think we'll be criticized for frivolity? It's spring, you know.

## And the Campaign Wages!

From the field of action, George H. McCormick, our energetic sales manager, sends word of new ground gained daily for *WORLD CALL* and its cause.

The greatest campaign for enlargement *WORLD CALL* has put on in its history is now under way. It started April 18 and will close October 24, when six free trips to the International Convention in Memphis will be awarded the churches making the most appreciable gains in their subscription lists. We get our feet all tangled up when we try to explain the campaign, there are so many figures and per cents and averages involved, so we content ourselves with twirling our editorial thumbs and modestly telling the world how inadequate life is without us. Isn't it!

## We Would Suggest

That you don't store your summer bookshelves with too many engrossing novels, for July *WORLD CALL* is coming out and will simply refuse to be ignored. It's to be especially devoted to Social Service and Temperance, which would scare a good many people off, so we're not telling it outside of our intimate circle of friends. Vital problems that affect our whole social structure will be treated and facts will be stared relentlessly in the face. And in addition there will be features galore; one that we cannot refrain from mentioning especially is the exquisite word picture of the Philippine Islands and the graphic account of our work there, by our coming-home-soon-now editor, W. R. Warren.

## What is Money?

From our esteemed contemporary, "Patent-Sides," issued from the publicity office of the United Society, we cull the following:

A London newspaper offered a prize for the best definition of money. The prize was awarded to a young man who sent in the following: "Money is an article which may be used as the universal passport to everywhere but heaven, and as a universal provider for everything but happiness."

# WORLD CALL

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—C. M. Yocum

**Mrs. Anna R. Atwater**

**On the sun porch of her home in St. Louis recuperating after her long illness  
(See page 31)**

**"My continued study of the work and my prayers for it may make me able still to serve, though outside the official ranks. If at any time I can do some special work, call on me, and if strength is given, I shall gladly respond."**

*From Mrs. Atwater's letter of resignation.*



# WORLD CALL



Rub-a-dub-dub in India.  
Alice and Rachel Gam-  
boe, Carol Potee and  
Mary Theodora Mc  
Gavran

Volume VIII

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## The Worst Thing About Boys

OF the many wise things said and written by B. A. Abbott this writer remembers best this arresting statement, "The worst thing I know about boys is that they grow up into men." Even more revolutionary was Christ's declaration to one of the best men of his day, "Verily, verily, I say unto thee, except one be born anew, he cannot see the Kingdom of God;" and his challenge to his own disciples, "Verily I say unto you, except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven."

The talk with Nicodemus about the new birth we have left largely to the theologians, and the repeated exaltation of childhood we have abandoned to the painters and poets, but both must be taken seriously into our everyday life before we can enjoy our Christian birthright of happiness and peace.

Charles Dickens continues to be the best loved English novelist, largely because of his perfect portrayal of childhood, and this he achieved because he himself was a child to the end of his days. Theodore Roosevelt has a secure place in the affections of the American people, not merely because of his statesmanship, but chiefly because he never ceased to be a boy. His courage, his keen enjoyment of life, his ardent enthusiasms, grew with the years, instead of being lost in the prudence, the care and the ambition of maturity.

Men dread nothing more than old age and death. The one sure way of avoiding them is, like Peter Pan, to refuse to grow up. This is possible only under more perfectly Christian conditions than we have yet provided, even in the most advanced communities. What else are we here for, if not to establish and maintain such conditions? That we have failed to do so until now is due primarily to the prevailing feeling that the reverse process is the ideal one. We have deliberately sought to make men out

of boys instead of endeavoring to preserve and perfect the divine gifts of childhood, and where these have been lost, to restore them by making boys out of men.

Rotary clubs and similar organizations are doing just this in a most heartening way. Schools are making play a part of the curriculum. Cities are attaching as much importance to their parks and recreation grounds as to their city halls and court houses. Even rural communities are awakening to the necessity of restoring the old swimmin' hole and providing playgrounds to take the place of the lost woods and uncultivated bottoms. Cautiously but certainly the church is taking an active part in this general movement, as well as giving tacit encouragement to outside efforts.

ANY who doubt the scriptural soundness of building a larger recognition of childhood on the long established foundation of Christmas and the later success of Children's Day, Sunday school picnics and daily vacation Bible schools, with liberal provision for play, need only read the Bible again with this question in mind.

The Twenty-third Psalm is the most universally loved and used because it is the most childlike. The Beatitudes exalt the childlike graces. The thirteenth chapter of First Corinthians glorifies the virtue which childhood and God most perfectly exemplify. Yes, it is perfectly safe to take literally Christ's goal of childlikeness as the standard for manhood's aspiration and endeavor. And we can do no better than to combine all of our educational, political and religious activities to the one end of making the world safe for childhood.

Immediately and practically, to magnify Children's Day, the first Sunday in June, with a glorious service of songs and flowers and the largest possible offerings, is a sublime privilege as well as an inescapable duty.



# A Cluster of Lotus Bloom

By LEILA AVERY ROTHENBURGER

IT WAS in the cool of the very early morning at Luxor. We stood on the bank of the Nile waiting for a ferryboat to take us over river for we wished to make a journey to the Valley of the Kings. A Mohammedan of powerful build paced the roadway, cuddling in his arms a baby whose little fluttering hands showed that it was not a robust child. With tender solicitude the father was giving it the refreshment of tempered breezes before the onslaught of the intense and enervating heat.

"Ask him what he will take for his baby."

Our dragoman passed the friendly question and interpreted its answer:

"The whole world."

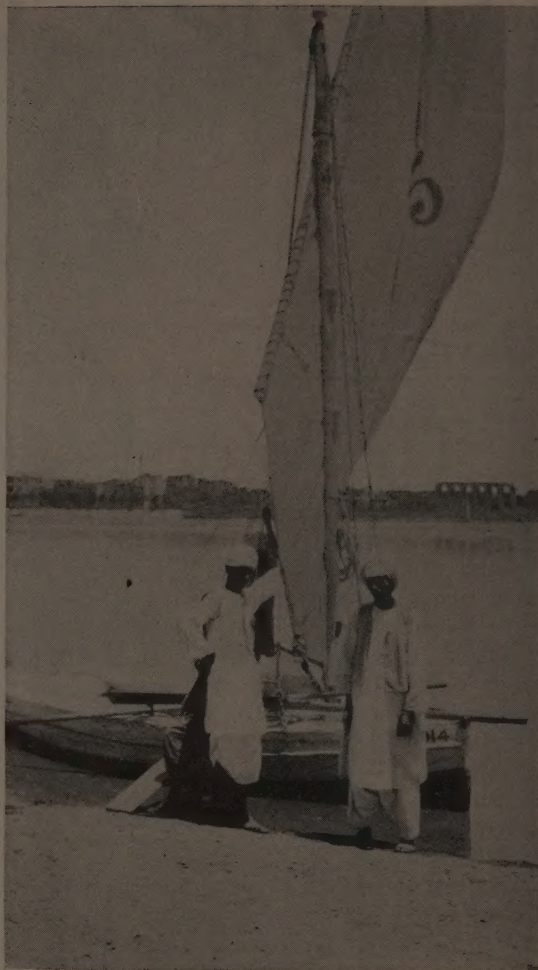
"There is no chance," our guide continued.

"That man has poor luck. He has lost four sons. The mother's milk is too strong."

I shall always see him, big and black, there on the bank of the Nile, father of a race, hugging to his heart the treasure that no doubt ignorance will take, perchance already has taken, from him. He is the symbol of the helplessness and tragic need of the East.

The World War wiped out many cities; it created a few, among them Kantara in the desert of Sanai. Now the traveler from Cairo to Jerusalem passes a weary time there between trains. To my weariness was added the pain of a picture that will go with me down the years. She was such a mite of a child! All the children of the East are small and she could not have been more than five or six. Her Mother Hubbard style of dress trailed in the dust about her bare feet as she trudged up the steep incline that leads to the station. Her thin body was bent sharply to the left with the right hip shot up to make a saddle for the babe that rode thereon. The tiny brown thing evidently felt the insecurity of its position for one wee hand clutched tightly the hair on the top of its bearer's head. I looked about to see why such a burden was put upon the child but she seemed to be quite alone. Unflinching she staggered on up the hill although, as she neared the top, a little bubbling kind of sound escaped her lips—not a cry but an involuntary expression of ebbing strength, an inward protest against an inevitable but almost overmastering burden. If I had offered aid she would have flown like a frightened bird.

We were threading our way through the Bedouin market at Tiberias. Squatted in groups



The Nile Ferry at Luxor

along the narrow streets the Bedouin women displayed their wares brought in to be purchased before the avid sun could drink up their freshness.

I paid scant attention to the vegetables and seeds and occasional eggs for I was engrossed in watching the women in their closely wrapped black garments. Their faces, not unattractive naturally, were made ugly with smearings of green dye. Attempting to judge fairly, I was saying to myself: "Now in America these women would be shocked to see faces covered with rouge. Red to them is, no doubt, as uncomely for the purpose of facial adornment as green is to me. Just then my companion said, "See that baby," and in seeing I forgot about unbiased opinions.

Upon the cobblestones the baby was lying naked. Small but fairly plump, it kicked and fisted and cooed in friendly greetings, its playful efforts being but momentarily interrupted by the flies that swarmed about its mouth and eyes. The mother, seeing my interest, made way for me to come nearer, then continued her bargain-



ings. Much as I wanted to tell her how to care for her baby I had no means of so doing. In a few moments I had passed on with the crowd. I wonder if the next passed on, and the next.

A wedding at Bethlehem! How delighted and excited we were as we jumped from our car and ran forward to view the procession. The groom, picturesque in his Bedouin head-covering and flowing robe, bestrode a beautiful horse. A boy of about two years was enthroned before him for it is the custom often to circumcise a child at the time of a wedding since it helps two families to decrease expenses. Before the mounted bridegroom went a circle of his friends, moving forward, then backward with a rhythmic tread as they chanted the nuptial song. In the center was a leader who jumped and shouted to excite the group, much as the chief of an Indian war dance does his braves. A mounted attendant rode about, keeping back the townspeople who crowded upon the circle. When he saw us hastening to join the onlookers a sense of importance seized him and in his desire to appear to advantage he spurred his horse into the crowd that parted in dismay before him. Directly into his path ran a chubby child. Impossible not to see her, he rode on without the slightest attempt to avoid her. Fortunately the horse's foot struck her leg, upsetting and rolling her away from graver danger. There was consternation in the crowd but the wedding party missed never a step as it went its boisterous way. Our zest for it had cooled and we rode on silently. It was just another sample of the pitilessness that crops out here and there in

a society that holds its childhood cheap.

A beggar in Bombay crouched upon the muddy flagging of an arcade. About her were blood-red splotches made by her spitting forth the juice of the *paun* leaf that is used as universally in India as chewing gum is in America. In Jubbulpore, J. G. McGavran had taken us on fair day to a booth where we had watched the *paun* cuds prepared in anticipation of a good day's sale. Upon the large, rather aromatic leaves the natives smear lime, certain spices and other ingredients, then twist them into rolls which they pin with cloves. The Hindu thinks that chewing *paun* helps to develop the brain. He and the American who eats fish for the same reason must have tumbled off the same genealogical tree. Beggars, mer-

chants, grandmothers, youths, all chewing, increasing their encephalonic powers perchance, and most certainly decreasing the sanitary sidewalk area. Perhaps it was the *paun* that gave this beggar the mental acumen to figure that a livelihood is easier begged than earned. As she held up her beggar-bowl her dozen or more bracelets jingled on her arm. Her upper body was covered with a short jacket that exposed the torso from below the breasts to the waist. This and the red stain between the eyes told me she was a Hindu. When she saw that I was about to pass on without bestowing a coin, she threw back the cloth that covered her knees. There lay a sleeping infant as sweet and lovely as any babe could be. Is there anything that brings us nearer heaven, almost glimpsing for us the folded wings by the crystal sea, than a sleeping child? This was the sweetest



Diminutive children of the East



child I had seen in months and its mother was a half-naked beggar smeared with the symbolic blood of Khrisna, squatting in the mud and spitting *pawn* juice! Gazing upon her child I felt that thus would Christ have us see every Indian soul. Yet I knew the *annas* I dropped into the beggar-bowl would not help that babe. What will?

Four months ago a baby girl was born in Chuchow, China. Day of mourning and disappointment that gave this fourth daughter to the home! Where could the lotus-throned Goddess of Mercy have been when this mother besought the gift of a son? The family would have none of her; she was thrown out upon the city wall to die. There our missionaries found her; Bertha Park claimed her for her own and named her Ruth. Within the gray walls of our mission compound is being enacted a significant drama, a little theater movement, so to speak, with wondering Chinese spectators. Such regularity in feeding, sleeping and bathing must be a proof that Miss Park is foolish, but then she is unmarried and of course knows nothing about babies! A naive explanation I heard in China of the number of single women missionaries is that they are sent out by families who wish to hide the disgrace of unclaimed daughters! So, if Baby Ruth's hair should prove not to be quite as black as Chinese taste demands

or should her skin be a bit fairer than usual, it will be proof positive that all the color has been washed out by this unmarried foreign woman. But Miss Park in her latest letter says, "I am expecting great things of her and dream dreams of what I may be able to do for China through her some day!"

Possibly I have culled enough lotus blossoms from my garden of memory. They are symbols, not of the intentional cruelty, but of the moral drowsiness, the insensateness of peoples who have as yet to learn that:

He who gives a child a treat  
Makes joy-bells ring in heaven's street,  
And he who gives a child a home  
Builds palaces in Kingdom Come,  
And she who gives a baby birth  
Brings Savior Christ again to earth.

As I journeyed from one mission station to another I became accustomed to seeing these little burden-bearers of a backward morality. They throng every wayside from Port Said to the Pacific. I am not primarily concerned about the name borne by him who shall set them free; nor do I care to quibble about the methods he shall employ—whether he be called as am I or whether he do it as would I—but I pray in the name of the Christ who blessed little children that the days of their deliverance may come soon!

As I write I note that the lilac bushes are beginning to bud. Before these lines are read their feathery sprays of elusive fragrance will be lending beauty to Memorial Day bouquets. Since the spring is tardy this year the later blooms may have their part in Children's Day, that high tide of our church

school year when all things lovely blend for our delight—singing birds, swaying flowers, warm sunshine and our children swarming in colorful groups like Hong Kong butterflies.

Children's Day can bring us one of two experiences. It can be but another happy day in our calendar when we shall joy in our bright security and pay but a meager sum for blessings whose value are beyond computation. Even in God's house it will be possible for some to gaze upon a child, the Christ chosen symbol of a holier citizenship, and yet not see the Christ in the shadow. We may gaze upon children dearer to us than all else beside and be so blinded by our pride, so deafened by the music of a selfish love that we cannot hear Christ's gentle accents.

God grant that we may not be blasphemous within his Holy Temple, proclaiming our love for him and our thankfulness for his unfailing mercy, yet neglecting to lay a gift upon his altar. As he has loved us, so in measure may we present a gift this Children's Day that will make it possible for a healing cup to be held to the lips of a suffering childhood as dear to the mother heart of God as are our own. When people ask us, "What is Children's Day?" may we answer by our actions as well as our words that it is the day "when children broadcast the gospel."



Bertha Park and Baby Ruth



The Bethlehem Bridegroom



# When Children Broadcast the Gospel

Children's Day, June 6

These honored missionaries, now at home on furlough, speaking out of rich experience on the foreign field, tell in the following heart messages the imperative need in a few of our forty stations on ten mission fields which should challenge our Bible schools to heroic giving on Children's Day, June 6



**HINA.**—Today when the anti-Christian movement in China is ridiculing Christianity, we are challenged to press forward. We need increased evangelistic funds and Golden Jubilee buildings are calling for equipment and running expenses. How

many "ten dollars" can you or your class raise? Ten dollars will pay for:

1. Native evangelist, Bible woman, teacher or nurse one month.
2. Five tables and fifty chairs for primary department.
3. Sunday school papers for 225 children for one year.
4. Thirty-five good Bibles for church school.
5. Blackboards for two schoolrooms.
6. Fifteen desks for school.
7. Thirty new religious books for men's reading room.
8. Incidental expenses for two series evangelistic meetings.—*Edna W. Gish, Nanking.*

**JAPAN.**—See a temporary building in the crowded factory district of Tokyo, narrow streets flooded with every heavy rain and rarely dry even in sunny days, and no sidewalks. Here the mothers who work in the factories bring their children, too small yet for school, and leaving them in care of Christian nurse and kindergartner, go to work with heart at ease. Our Children's Day offering will provide medicines which the Christian Japanese doctor prescribes for the needy sick of the neighborhood; more little tables and chairs and more thick bed comforts.—*Rose T. Armbruster, Tokyo.*

**INDIA.**—We need a new coat of whitewash on our bungalows and other buildings to kill some of the accumulated germs; a new building here and there; long needed repairs on old ones; a "living wage" for our Indian co-workers living on pitifully low salaries; new Christian books in Hindi that can be sold at a price our Christians can pay; new out-stations where the "Good News" shall be more adequately presented.—*The Hills of India, per Tom Hill, Damoh.*

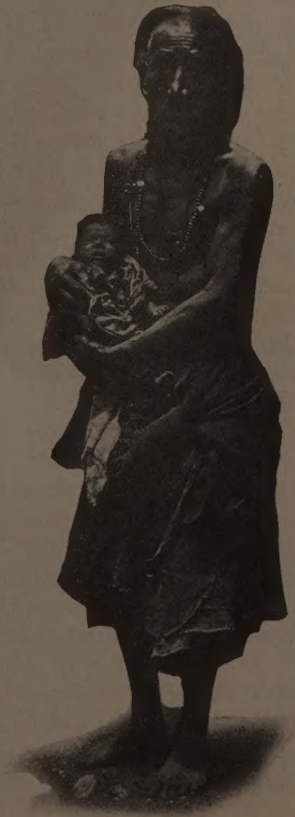
**MEXICO.**—I want the children to know what their offering will mean to us in Mexico. First of all, it will mean that more needy, homeless children may be taken into our orphanage. There are constant calls. Most every day brings to the doors of our home for orphans some pitifully forsaken child; but Miss Gibbons is so often compelled to

turn them away because the necessary money is wanting. Then, too, we have a preacher with a large family who has been receiving an exceedingly small salary, only about fifteen dollars a month. We want to give him more, for his children are going to school and they need books and shoes.—*F. J. Huegel, San Luis Potosi.*

**AFRICA.**—How would my readers like to have lived seven or eight thousand years ago? And yet Africa's boys and girls, up to only a few years ago, had not the chance to live even as happily as the youth of that far-off day. They lived in fear; now they are beginning to live in freedom and love. They lived in disease; now they are beginning to live in health. They lived like the thorns and serpents; now they are beginning to live like the blossoming flowers and the soaring, singing birds. They lived as in a dark, smelly dungeon of ignorance. You have opened its door and revealed to them God's big, beautiful, sunshiny world. Let each new Children's Day help to speed the good things of God to more of these dark boys and girls.

—*G. J. P. Barger, Bolenge.*

**PHILIPPINE ISLANDS.**—The Children's Day offering will help to give Laoag a new church large enough to properly care for the young people and to admit the children who now have to be turned away. It will help to answer the pleading of the young Christians at Dingras who ask for a church. It will help to maintain schools for the training of pastors and Bible girls. It will help to promote the establishing of kindergartens where children may learn Bible lessons and stories.—*Dale Ellis, Laoag.*





# No Slackers Need Apply

By ELLIOTT I. OSGOOD

"THERE'S a long, long trail a winding" between Yunnanfu and Batang. It does not consist of just forty-odd days of travel. It also consists of the days we have to stop to dry out after riding in a pouring rain; or the days of stop after our caravan horses and carriers have toiled

over some high and zigzagging, stony, frozen trail up one side of a divide and then slipped down a few thousand feet on the other side, getting to the end of their day's toil completely exhausted; or the days of stopping when one set of men or animals have come as far as they had contracted to and we must find another set to carry on; or being stopped at the end of the old year, as we have been here, for all Chinese consider it their inalienable right to have a few days for rest and play at their Chinese New Year. It is their one time of all the year when they stop work and business and school.

A Yunnan trail never ceases to twist and turn. One moment we are threading our way across a plain, then suddenly we mount a rocky path over a mountain spur. We trail a river and suddenly find ourselves fifty feet above it following a path which has a mountain cliff on one side and fifty feet of empty space on the other. Instinctively we lean toward the cliff for if our pony should stumble over a loose stone—! We zigzag high up a mountain into the snow and cold wind, cross a wintry plateau; then plunge down, peeling off our garments as we go, until we are sweating once more. We pass deserted villages made unsafe by too frequent visits of robbers. We see a lonely cabin far away on the steep slopes. We meet another caravan and the packs on the passing animals bump against each other, breaking the boxes and some of their contents. The caravan men revile their animals and each other. They shout and storm. In a mudhole or on a stony incline, or crowded together in a narrow spot, an animal stumbles and falls, unable to rise. The men yell at the animal and pound it but it rises not. Then they lift off the pack and pull the animal to its feet. We saw one animal with its pack roll down a seventy-foot slope, then rise and start eating grass. We saw the bones of other animals which had rolled down such slopes and never rose again. It is the animals which suffer and we have no power to prevent it, if we are to go on this long trail with the message which has been given us to

In company with Mr. and Mrs. R. A. MacLeod and family and Dr. and Mrs. Norton Bare, Dr. Osgood is making the journey to Batang, on the Tibetan border, the farthest out-station of the Disciples of Christ. The party has been en route since October, 1925, and at the writing of the accompanying letter, February 12, was on the last and most hazardous lap of the long journey, the caravan trail from Yunnanfu to Batang. It is at such price that the gospel message is being taken unto the uttermost.

bear. Some day this message will bring in conditions which will take away this cruelty and suffering. Pack horses cannot go far through the trail without sores appearing on their backs and feet. Several extra horses travel with each caravan and packs are transferred when some animal becomes too weak.

Then it travels light until able to carry the pack once more—or until it drops by the way as some of our animals have.

WE have traveled for days within the sight of Snow Mountain which towers 19,000 feet above sea level. We have gone through great forests of pine and hardwood. We have seen rare valleys with crystal lakes. For two days and more we have followed the Yangtse River where it flows nearly 3,000 miles away from the sea. We have been burned brown by the tropical sun and our eyes nearly blinded by the white snow. Fruit trees are in blossom in the plains and rhododendron is budding on the mountain slopes. We have met aborigines with gaily decorated garments. We have greeted dirty, lithe, free-moving Tibetans and they smile up at us with perfect friendliness. So have the tribes people. Here and there we have found a Christian from among the tribes, for these aborigines are turning to the gospel by the thousands. For eighteen days we had a soldier escort. The government of this province has been of the kind that produces robbers. Soldiers turn robber and robber gets to be soldier again. At one town where we spent the night the entire place trembled for the rumor went abroad that robbers were coming to attack.

We have become dirty ourselves and our clothes are rough. Sometimes we can take a sponge bath. Once we passed hot springs and stopped to bathe our feet. When we stop for a day we get hot water and wash what clothes we can. What appetites we have! We have been over a 12,000 foot pass and by and by we will begin the pull up a 16,000 foot one. Then into the valley of Batang we will go and there we will eat of the fruits and vegetables which our own missionaries have introduced from the homeland. We are growing used to the trail but we are looking forward with straining eyes to the first glimpse of that valley and our missionary homes, hospital and school which we have planted on the edge of the "roof of the world."





THERE'S a long, long trail  
a-winding  
Into the land of our dreams;  
Where children's voices call us  
And a White Cross gleams.  
There's a long, long night of  
waiting,  
Ere Shelton's dream can come  
true;  
Oh, Tibet, we now are climb-  
ing  
Up that long, long trail to you.

The caravan trail above the Mekong River to Batang,  
Tibet



# Churchmanship and Laymen

A ringing challenge to churches and laymen alike today

By ROGER W. BABSON

From an address delivered in Lenox, Massachusetts

EVERY layman who has reached a position where he can calmly survey life with a true perspective comes to this conclusion: Civilization today needs not more farms or more factories; not more railroads or more steamships; not more banks or more colleges; but rather more honest and practical religion.

We laymen know that our homes need religion and that when family prayers ceased, the influence of the home was greatly curtailed. We laymen know that the sanctity of the home, the power of the home and the future of the home depend on religion. We know that our daughters are safe on the streets at night, not on account of the work of the courts, judges and policemen; but rather on account of the work of the churches, preachers and priests. We know that even the title to our home is based not on a deed in some safe deposit box, but rather on the character of fifty-one per cent of the people, which makes that deed of value.

We laymen know that banking, industry and commerce are able to exist today only because of the teachings of the church. We know that there never was a panic which was not caused by an attempt to set aside the Ten Commandments and that modern civilization is based—not on money or mechanics,—but on honor, faith and trust. Without our credit system, all business would collapse, and without the churches there would be no credit system. We know that the basic arts and sciences were founded in monasteries and that religion furnished the inspiration which built the cathedrals, carved the statuary and painted the pictures which we visit Europe today to see. We know that America is what she is today because our first building was the church and our first text book was the Bible.

We laymen know that education is of itself a mere tool which can be used either to construct or destroy according to the motives actuating the man or woman with this education. We see two men graduating from the same law school with the same professors and the same training; one without religion uses his education to help men break laws and get away with it; while the other with religion helps men enforce laws. We see two men graduating from the same scientific school as chemists; one without religion uses his education to adulterate foods; and the other with religion uses his education to purify foods. We laymen

well realize that the educational system of today is like a twenty-story building erected on a foundation built for a two-story building. Why? Because it hasn't developed its religious side correspondingly with its material.

We laymen know that the only hope of real world peace lies in changing men's hearts—in substituting love for hate, justice for injustice, trust for fear, sympathy for jealousy. These religious qualities which we hear about in the churches are the only hope of world peace. Laws, treaties, and even leagues of nations, are truly mere scraps of paper except as the people are actuated by right motives. I have never yet talked with a successful layman who is not only glad to admit that everything which today is worth while is due to the church, but that the solution of our great problems lies with the church if it would only rise to its opportunities.

YET, unfortunately, the church *per se* does not appeal to the average layman today. It is difficult to interest him in attending church or working for the church. Why is it that this anomalous situation exists? How is it that a layman is not interested in what he will frankly admit to be the most important institution? Personally I believe that there are three outstanding reasons for this apparent inconsistency:

(1) Most laymen are not interested in theology. Creeds interest few today because they feel that they are not essential. The present fight between the fundamentalists and the anti-fundamentalists is rather nauseating to the average layman, while such actions as have taken place recently in Tennessee have developed only disgust. Laymen believe in the great fundamentals of tolerance, faith, prayer and influence. Laymen recognize the importance of motive and the joy which comes from service. We, however, are not interested in theological discussions, psychological discourses or political orations. We go to church for inspiration and help, but seldom get it. When the preachers of the country deliver the goods which they are supposed and prepared to deliver, then the churches will be unable to hold the laymen who crowd the doors.

(2) The church has unconsciously got itself into a position where it is today practically impossible to practice Jesus' teachings. We laymen



know that the Sermon on the Mount is fundamentally sound and that Jesus' economics present the only solution for our social and industrial problems. On the other hand, we know that if any one individual should today attempt to apply Jesus' teachings in everyday life, he would be nearly wiped out of existence unless there was some monastery to which he could flee. This unfortunate situation in which the church finds itself has been gradually coming about since the days of Constantine, and it may take almost as long for the church to get out of this unfortunate situation as it did for it to get into it. Most laymen believe, however, that the church should honestly recognize its present inconsistency and should determinedly strive to get back to the teachings of Jesus. The first step in this process is very largely up to us laymen. We can help by not persecuting as socialists or casting out as pacifists, our preachers when they do honestly attempt to head the church in the right direction.

(3) The church has unconsciously become a haven for saints rather than a hospital for sinners. When we laymen have some physical disease, we are not ashamed to go into a hospital, because the doctors and nurses do not treat us as hypocrites, but respect us for trying to get cured. The church, however, has taken an entirely different attitude than has the hospital. The church says that unless you are good, you are not wanted. Hence, most self-respecting laymen, who feel in their hearts that they are not good, drift away from the church. Not wanting to be looked upon as hypocrites they quietly and gradually drop away from the church when they need it the most. The church was founded by poor people for poor people; by sinners for sinners; by the weak for the weak; and the church will regain its former influence only as it again becomes a haven for the poor, the sinners and the weak.

However we laymen may strive for money, we know in our hearts that it is a handicap both for ourselves and our families, and that Jesus was right in so presenting it. Whether it is as impossible for a rich man to enter the Kingdom of Heaven as for a camel to go through the eye of a needle may be debatable, but we laymen know it is mighty hard for us to help our neighbors so long as we have very much more than they. However we may strive for power, we know in our hearts that social or political position is most unsatisfactory at its best; while the greater the crown, the heavier it is on one's head. We laymen know the future of the churches lies in so shaping its policy that men and women who are living lives of sin—whether rich or poor, known or unknown—can come to the church as freely as they go to a hospital without any shrugging of shoulders, unpleasant gossiping or unfriendly criticism.

## The War Guilt Question

THE German delegation to the Universal Christian Conference on Life and Work, which met last summer at Stockholm, recently requested of American members of the conference an investigation of the whole matter of guilt for the World War. This is but one manifestation of feeling on the part of the German people and their leaders that well-known statements in the Treaty of Versailles, charges of atrocities, and numerous allegations in regard to Germany's responsibility for the war are unjustified, and that fair-minded people would so regard them if the facts could be made known.

The matter was taken up by a special committee of the American Council of the World Alliance for International Friendship Through the Churches, which has addressed a letter to Dr. Kapler, the correspondent of the German delegation to Stockholm.

The committee report, which was adopted by the Executive Committee of the American Council of the World Alliance, states that it is sympathetic with the request. The committee recognizes that "public opinion was greatly influenced not only by the rigid censorship of the war period, which permitted the peoples on each side to know only what their respective rulers desired them to know," but that "propaganda was deliberately resorted to in order to foster a spirit of hatred which would sustain the fighting temper of the people."

If a thorough investigation of the matter of responsibility for the war were made, the committee is inclined to believe that it would show that, no matter what the responsibility of Germany is, all the nations must share the moral responsibility for the war. "Surely no sane person today believes that the entire responsibility for that awful catastrophe rests exclusively upon any one nation and that all the other nations are absolutely guiltless. All fair-minded persons now realize that Article 231 of the Treaty of Versailles was dictated by the war spirit at a time when passion ran high and that such an article would not be framed today."

The committee hopes that the matter of responsibility for the war will at some time be considered by the Permanent Court of International Justice, "or some commission it may name with the sole purpose of setting forth the actual truth, regardless of any and all national prejudices." It states the reasons why it thinks the churches should not press the matter now, however: Sufficient documents from the archives of the nations at war have not yet been published or made available to historians. The peoples of the world who suffered in the war are still too near to the tragic events to give consideration to an investigation. It believes another generation must come upon the scenes to make a calm and judicial appraisal,





Typical scene at a village well in India

A frank appraisal of some of the difficulties of missionary work in India and the means by which they are being overcome

By W. R. WARREN

AS ONE sees the women of India coming to the village wells, each with her one, two or three water pots of brass or earthenware and her rope, nineteen centuries fade away. It is the well of Sychar, a city of Samaria. The wayworn Savior is sitting on the curb of the well and the Samaritan woman, rope in hand and empty jar on hip, is reminding him that "the well is deep."

Ah yes, the well of this Indian life is deep! And at times it seems also that the Christ has no rope with which to draw. Nevertheless, every year of the nineteen hundred has made it clearer than ever before that it is he alone who can give the living water that satisfies forever the thirsting human heart.

The well is deep and the polluted surface water drains into it and, on occasion, spreads disease and death. Except where the Christ-taught foreigner has led the way or even compelled it, there is no public supply of pure water in all of India—not even a pump or a community rope! Surely the well of the Indian mind is deep.

Opposite the well a woman sits on the ground spinning cotton in the sun, just as her grandmother of twice nineteen hundred years ago was wont to spin, in the same spot perhaps. Inside the mud-walled, windowless, low roofed house a man sits on the earthen floor at a rude loom with his feet in a hole in the ground, weaving plain cotton sheeting. In another cave-like house some women are beating cotton to prepare it for spinning, but our party of men may not enter to see the process, because the man of the house is away. Outside the door a boy is picking the cotton from the seed, just as if the gin, even in its crudest foot-power form, had never been invented.

In the center of the town is an open square. It is bazaar day and every sort of foodstuff is offered for sale by men and women who sit about on the ground with their grains and vegetables and fruits, sugars and cakes and candies plentifully covered with flies and constantly accumulating dust. Sacred bulls wander about at will. Venders of anklets, bracelets and rings for fin-



gers and toes, ears and nose, are doing a thriving business. Even the smallest transaction involves a vast amount of bargaining and chaffering which sometimes grows loud and angry.

AT one side of the town is a pond as large as a city block in the United States or Canada. Two sides of this tank are completely lined with stone steps which give free access to the water, whether it be high or low. Here men and women and children are bathing, washing their clothing and their teeth and dipping up jars of water to carry to their homes. (One admires the skill with which they can go through all of these processes without unduly exposing their persons.) Another side of the tank is of the natural earth sloping gradually into the water. Here come cows, goats and buffaloes, at times in large numbers, to wade and drink. By the side of the tank and at numerous points in and about the town are shrines and idols.

Mohammedans and Hindus live side by side in this town, not always peaceably. The Hindus are twice as numerous as the Mohammedans and naturally their temples outnumber the *masjids*. The temples were built, as were the smaller shrines and numerous idols, in more or less ancient times by men who thought thus to obtain merit. Some of them have fallen sadly into decay because none but the families of the builders can repair them without seeming to steal the merit of the builders. In charge of one of these temples is an intelligent and apparently sincere Brahman *pandit*. Lodging with him for the time is a bearded itinerant holy man who is supposed to have renounced the world and all of its appetites, passions and possessions. He looks clean and more genuine than those who lie on beds of spikes, pierce their flesh with knives and otherwise mutilate or deform their bodies. In this same town at this time is a Mohammedan who is

held in great esteem by the faithful for the charms he sells, the oracular advice he gives on all sorts of questions and for his magic power of curing diseases. He is not a bad looking man and not at all averse to being photographed.

Of course the women of the higher castes never appear in public without being closely veiled, and as seldom as possible even in this way. In this remote town tightly closed chairs convey them from house to house on the rare occasions when it is necessary for them to leave their own homes, or they walk hurriedly in little spooky groups. However conversant one may be with the life of these purdah women and girls, by reading of them, to meet them on the narrow street, or to pass outside the walls behind which one knows they are imprisoned, gives one a creepy, uncanny feeling. Most of



Left: Coolie women hulling and polishing rice on the farm at Damoh. Below: Speaking of rice, here's Ray and his family who recently made the spectacular race with death from Damoh, India, to Philadelphia in a successful effort to remove a bead which had become lodged in young Thomas' (right) bronchial tube



—W. R. Warren

religion even is denied to them; they are to worship their husbands. Even in homes of wealth and position few of them can have more than a primary school education. Men of prominence speak of the servile position of their wives and of the marriage of their daughters in childhood into similar subordination as matters of course. One remarked, "My wife never tastes food until after I have eaten." On the other hand they all but idolize their mothers. Motherhood is the Hindu woman's only chance of respect, and nothing but childless widowhood could be more pitiful than the state of the childless wife. Perhaps this explains the deification of procreation. And yet the objective of most of Hindu religion is



escape from rebirth. Here again the well is deep.

*Suttee*, the burning of widows on the funeral pyres of their husbands, was but a consistent part of Hindu religion. Nothing but its classification as murder and its legal prohibition stopped its practice and there is still popular admiration and deification for the widow who voluntarily immolates herself. Why not? She is taught from infancy that she must worship the husband to whom, without voice or choice on her part, she is married at any period of her childhood, and all but universally before she is twelve years of age. If he dies, even before she has seen him or been in his home, she must strip off all of her jewels and resign herself to perpetual widowhood. The conditions under which she must live and the abuse she must suffer in many instances are such that she may easily consider it no kindness to her that *suttee* was prohibited.

Over against this background of child marriage, female illiteracy, secluded and subservient womanhood and perpetual widowhood, the free and



Our church by the side of the road, Mahoba

—W. R. Warren

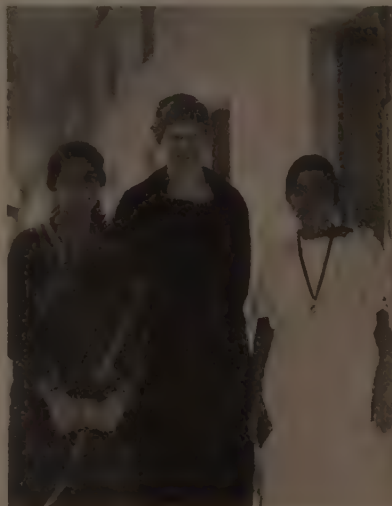
phanage.) In these and other Christian schools all over India the bright and graceful daughters of the land have had time and chance to laugh, to play, to sing and to grow into strong and beautiful womanhood. One weeps for very joy when beholding the eager zest with which they improve these opportunities. Do we merely imagine that there is a little wistfulness in their manner as if they feared that somehow these sacred privileges might be snatched away from them? And is their joy not both heightened and clouded by their knowledge that the multitudes of their sisters are forever doomed to intolerable fates?

The crowning of this system of education for girls we witnessed in the Women's Christian College



—W. R. Warren

Jadhav of Bilaspur who sings and preaches alternately



—W. R. Warren

Evidences of Christianity in India

Miss Shannon, principal of Isabella Thoburn College, Lucknow, with two of the students who won medals in music and scholarship



—W. R. Warren

A patriarch of our church in Bilaspur



of Madras and the Isabella Thoburn College at Lucknow, two of the oriental colleges for women which shared in the building fund of three million dollars which was raised in Canada and the United States just a few years ago, so recently that the wonder of newness still glows about their splendid halls. Rather we should say that the real coronation of these schools appeared in the glorious Christian homes over which we saw gracious emancipated women presiding with queenly modesty.

In the church service at Bilaspur twenty girls of the Burgess Memorial School sang with such perfection of voice, of art and of appreciation that we had at once in anticipation the thrill of hearing a quartet of them in one of our great international conventions at home. There and in the leading churches of the brotherhood they would unquestionably create as much of a sensation as did the Fiske Jubilee Singers when they visited the principal cities of England and the United States.

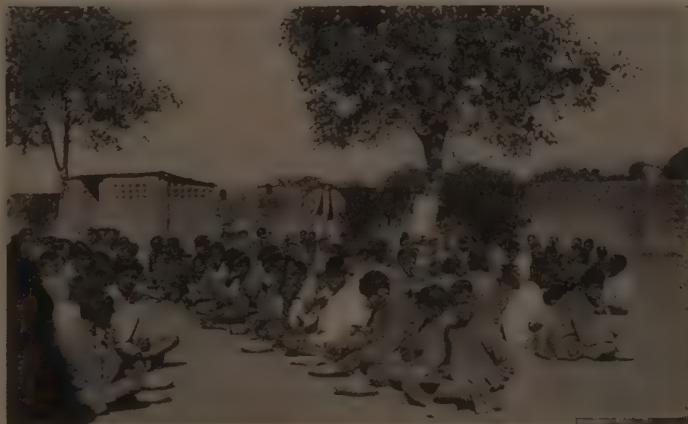
This conviction was confirmed when they sang for Mamaji Kingsbury before her eternal home-going, "Only remembered by what I have done."

This special mention of schools for girls emphasizes their greater need and longer neglect. As the

figures below indicate, the missionaries have made even larger provision for boys. Our own contribution is the splendid high school and middle school at Harda, the well known orphanage at Damoh and primary schools in practically all of our stations and many out-stations.

Altogether, from primary school to college, there are 14,244 institutions under Protestant missionary auspices. In these schools and colleges 205,402 girls and 385,131 boys are enrolled. At the same time 15,826 Sunday schools are giving specific Christian instruction to 606,278 boys and girls, most of whom presumably attend the other schools also. These are not static bodies of students, but a constantly changing stream of young life, receiving a definite Christian impression and flowing out into the great ocean of Indian society. In the brief century since Schwartz and Carey and Duff started this purifying current it has exerted an influence that is

everywhere manifest. Is another century too brief a time for the teaching, with the healing and the preaching of Christ, to work a complete transformation, giving to India for her ancient wells and tanks of mingled truth and error an inexhaustible supply of the water of life?



—W. R. Warren

Boys at the orphanage in Damoh at breakfast in the open air

## What the World Wants

By LYNN HAROLD HOUGH

THE secret of what we want is, I fancy, just this: A sort of new perception of what Jesus Christ would do if he walked down the streets of London or Paris or Berlin. Let us rescue him from the artists, from the plaster saints, from the people who have never understood him. Let us bring him out into the turmoil, shame, bitterness, vice, sordidness, brutality and heart-burning passions of our great towns. And as we look at the shining glory of his stainless figure, let us say: "Son of Man, Son of God, what are you going to do about this?" And then, before he can answer, let us kneel down and say: "What do you want us to do about this?" If we should just happen to do that, we should become such mighty men that we could touch the issues of the new age with a living power.

—From a sermon delivered in London.



# The Commission on the Ministry Meets

By F. E. SMITH

**T**O HAVE an attendance of 134 prominent people from thirty-two states and three provinces of Canada for a two-days session indicates something of the interest shown in the meeting of the Commission on the Ministry, April 8-9, 1926, at the Claypool Hotel, Indianapolis.

The idea of a special effort for the ministry has been gathering force for a number of years. During the Men and Millions days the opinion was frequently voiced that the next big move must be on behalf of the ministry. This idea found expression in a resolution at the Cleveland Convention, 1924, authorizing the appointment of a Commission on the Ministry composed of representative men and women. Chairman J. H. Goldner of the Oklahoma City Convention, 1925, announced the membership, appointment having been made and consent to serve having been previously secured.

The Commission numbers two hundred and ten people. A central committee of seventeen, located for convenience in travel, was chosen to direct the work of securing the necessary information from the ministry and to project plans for the consideration of the Commission. The work began in November, 1925, and was pursued with vigor under the able counsel of George A. Huggins, actuary, of Philadelphia.

When we contemplated securing vital family statistics and the service record of all our ministry showing from the beginning where they had preached, how long and with what salary, it seemed almost presumptuous as well as impossible. The response has been the greatest on any subject in the history of our ministry. In one hundred and twenty days 5,950 replies were secured from as many different people, with schedules complete in all details from over 3,600 ministers in full-time service. This cooperation in such full numbers and from all classes and kinds of preachers has been an inspiration in the work.

The central committee began its work with the survey released for study by the survey committee. J. H. Mohorter, home surveyor, had done an invaluable service as a basis for study. The facts found by the actuary were studied. Here was revealed the responsibility involved for the churches as we attempt to work out a modern, comprehensive and adequate pension provision for all our workers. Plans were also formulated looking forward to this end.

It may be observed that in industry, provision

for teachers and among religious bodies that have adopted or are studying a modern pension plan, retirement is usually made at about sixty-five on approximately half the average salary during the term of service, with proportionate provision in case of disability or death. These benefits are on a business basis, with usually ten per cent of the annual salary paid partly by the minister and partly by the church, and if the necessary annual payments have been made the benefits are ready as soon as the claim is made. The benefits are based on service and salary. Need does not enter as a vital factor in the consideration; whereas in Ministerial Relief, after worthy service is shown, need becomes the basis of the benefits and these are at the discretion of the group who administer the trust.

Much information had been given the membership of the Commission in frequent reports. Their substantial interest in the cause is shown by the fact that in almost all cases appointments were accepted promptly and heartily.

**I**T IS always a good sign when people come to a meeting early, so with the first session most of those attending were in place and ready for business in advance of the time to begin. Thomas C. Howe, chairman, presided over the sessions to the great satisfaction of all.

Valuable contributions of leadership and suggestion were made by two speakers whose experience in this field class them as national leaders. Dr. William Hiram Foulkes of the Old Stone Church, Cleveland, for years led the Presbyterian work and effected remarkable progress. His forceful address was a plea to take the ministry out of the pity class and put it on a business basis. Monell Sayre, executive vice-president of the Church Pension Fund of the Protestant Episcopal church, New York City, with his humor, wisdom and experience gave himself freely to the meeting during the whole two days. His experience with the Carnegie Foundation and now as advisor to the Federal Reserve Pension make him an invaluable counselor during the formative period.

The actuary, Mr. Huggins, was a comfort and strength at every turn. He is master of the field and has had experience with other pension systems. His help in giving intelligent direction to all considerations was an important factor in the success of the meeting. The findings committee, with A. D. Harmon, chairman, did most valuable work in indicating the significant items for con-



sideration. When the climax came, late in the afternoon of the second day, on the vote for adoption of the recommendations, the deep meaning of the two days' work expressed itself in a profound religious conviction. Prayers were called for and after due deliberation the vote was taken. The great moral passion had taken hold of the men and women assembled and in a sense it transfigured them.

Many unusual statements have been received showing the deep impression made upon those present. The following give some indication:

It is refreshing to mingle with a group of our people when they practice patience and love in hard matters.—*George O. Marsh, Ottumwa, Iowa.*

The meeting was an exceptional one in every way. The central committee did a great piece of work and are to be congratulated on the way the material was made ready for us.—*Clark Walker Cummings, Evanston, Illinois.*

I had a very happy and memorable two days in Indianapolis. If the proposals are not satisfactory it will not be because of the lack of earnest sympathy and consideration.—*Fred Cowin, Detroit, Michigan.*

I feel we did a good piece of work but the biggest by-product will be that it will raise the standard of the ministry, stabilize and standardize it.—*J. B. Lehman, Edwards, Mississippi.*

I am just home after the delightful conference. It was the best meeting I ever attended in all my life. Great thought and preparation with lots of hard work all contributed to the success of the conference. Something really worth while will come out of it.—*W. E. Jameson, Fulton, Missouri.*

It was a unique and heartening gathering. We are surely making history.—*Carl B. Swift, Springfield, Missouri.*

It was the most influential and far-reaching meeting I ever attended. This is the greatest movement that has ever come to challenge the life of the Disciples.—*H. R. Ford, Johnstown, Pennsylvania.*

We had a great conference last week. The preparation was excellent. The program outlined challenges a great people.—*R. M. Talbert, Jefferson City, Missouri.*

It was uplifting and instructive. The spirit displayed by all concerned was of the highest.—*J. J. Tisdall, Pittsburgh, Pennsylvania.*

In many ways that was the biggest meeting of our people I have ever attended. The task is so big it looks almost overwhelming.—*H. H. Peters, Bloomington, Illinois.*

I came away marveling at the evidences revealed in every phase of the plan showing infinite painstaking and seeking to work out the intricate details. The idea of taking ample time before actually undertaking the plan appeals to me as the part of great wisdom.—*Stephen E. Fisher, Champaign, Illinois.*

I am writing you to congratulate you from the very depths of my heart on the preparation, conduct and outcome of the meeting last week. In all my experience I have never seen a more representative meeting or one that more thoroughly entered into the problem.—*A. E. Cory, Kinston, North Carolina.*

In some ways I feel that it marked a new day for the Christian Churches. The meeting was fraught with significance. The interest was intense, the attendance representative and the outlook promising.—*Ernest C. Mobley, Oklahoma City, Oklahoma.*

I am delighted to have had the privilege of being with you in your great meeting. It surely was and will be

epoch making.—*William Hiram Foulkes, Cleveland, Ohio.*

The meeting was epochal in our work, if we follow the lines proposed. It is a matter for careful, prayerful interest and service.—*Harvey Baker Smith, Washington, D. C.*

I was very much pleased with the meeting. I am sure that we made history for the great cause.—*J. Randall Farris, Savannah, Georgia.*

I believe it is one of the biggest and most worth while projects we have ever undertaken as a people. There will be many by-products, some of which will be of great spiritual value to our people.—*C. R. Stauffer, Atlanta, Georgia.*

The meeting was mighty satisfactory judging from the way everybody felt. I am convinced it will bring about great results.—*G. D. Serrill, Sioux City, Iowa.*

Everything was conducted in such a businesslike way. Surely ultimate success will crown the gigantic undertaking.—*Mrs. Mary Carpenter Craig, Des Moines, Iowa.*

I want to assure you that the conference was worth much more to me than can be measured in dollars and cents.—*R. B. Koontz, Akron, Ohio.*

Without question the meeting viewed from any phase of the question was to my thinking the greatest gathering in the history of our people. Those two days will stand out as mountain peaks.—*Walter M. White, Memphis, Tennessee.*

We spent two days of strenuous work but it was a ministry of great joy.—*F. F. Dawson, Dallas, Texas.*

The Commission will now report to the survey committee, R. H. Miller, chairman, when the policy of its continuation will be given consideration. The general idea prevailed that it will probably take three years to make ready to launch such a pension plan; also that an important sum of money will be required to make the plan a complete success and that churches and ministers will each be asked to pay a certain per cent annually on the minister's salary. All this will make a worthy provision for all who will cooperate to make the plan a complete success.

The discussion was free and full. It was a democracy in action. The Commission adjourned with a feeling that a good start had been made on the long road that is ahead of us. Two subcommittees were authorized and have been appointed, one on organization and administration and the other on promotion; these to report to the central committee.

The drift of mind and clearing of conviction was naturally one of the most vital elements in the meeting. There was a strong unanimity of mind with depth and richness of spirit in all the sessions that is not easily explained. The wealth of material and array of facts were confusing, the technical considerations were perplexing and the bigness of it all was appalling, yet this group faced it frankly and with courageous faith worthy of the best that is in us. All felt that great issues that run deep into our whole brotherhood life are involved.





# Night School Work as an Evangelistic Agency

By WILLIAM H. ERSKINE



Overlooking Osaka, Japan

THE continual dropping of the water wears away the hardest rock and the continual presentation of Jesus Christ every night in a Japanese chapel service wears away prejudice and gains recruits for church and Bible teaching services. Instead of the changing crowd of street preaching we have the regular audience of students of English. When the English is taught by the best teachers possible and the chapel services are made appealing to growing young people, the success of the school as an evangelistic agency is assured.

My own radical change from country evangelistic work in Akita and Yamagata Kens, Japan, where I was associated with and inspired by the remarkable work of that untiring missionary, the late H. H. Cook, was not an easy one. Personally I know the need, the joy and the possibilities of country evangelism for the missionary. My own change from the work where Japanese alone was spoken was not achieved without consulting the steamship time tables of homegoing ships. Accepting the mission appointment with fear and trembling I entered into the task.

Our school in Osaka started with three students and five teachers and for three years we struggled, at times discouraged and ready to give up because of lack of students or lack of mission subsidy, or because the converts were not as many nor coming as fast as we had hoped. Then we turned toward a self-supporting ideal, charging tuition to all alike and by renouncing the help of the mission won the hearty cooperation of the teachers and workers in the school. Since then we have had other cloudy days, when at first the cooperating teachers did not get even enough for street car fare but the devotion it developed in them and us all has meant lasting improvement for the school. I cannot speak too highly of the many years of sacrificing labors of my colleagues, Professor I. Asano, one time principal of the Episcopalian

school for boys, Momoyama Chu Gakko and Professor Tsukada now of a girls' higher school.

The Mission, through the United Christian Missionary Society, gave the present building in 1917 and since then we have gone forward by leaps and bounds. The student body has gradually increased. The girls' department has been added. The typewriting department was started with one old machine and soon two second-hand machines were added and now we have thirty machines, all bought with our own funds. Next came the short-hand classes, which while never paying for themselves are a good drawing card and serve as advertising.

I am strongly of the opinion that the Lord can use any experience which is consecrated to soul saving. My experience in my teens as an office boy at thumping the keys of a typewriter and a stagger at shorthand, have been capitalized for him in Osaka Eigo Gakko.

OUR whole plant is known in America as Christy Institute but in Osaka we are registered as three schools, Osaka English School for boys, Osaka Girls' English School, and Osaka Typewriting and Shorthand School. By entrance examinations we have limited the enrollment in the boys' night school to a thousand with an average attendance of 345. The largest number of changes in the student body takes place in the beginning classes.

In the girls' school we have an enrollment of 445 for this year and an average attendance of 150. In this typewriting department we have from sixty to seventy-five each term. Thirteen, as the enrollment of the first term in our girls' department, has not been unlucky with us, for this department has grown steadily and we find Christian contacts easier to be established and the student body more stable than in the boys' school.

We have twenty teachers who have established a record for continued work, all for over three years and some for eight and ten years. They give us from one day of two hours in one department to three days of four hours or twelve hours per week in both schools. In addition we have two full-time teachers, one each in the typewriting departments, both of whom are Christian. Out of the twenty-two on our entire staff we have sixteen Christians. In addition we have a Bible woman as teacher who assists in the religious work and

the pastor of the affiliated church as teacher and religious leader.

The work of the school is organized around the daily chapel service. Our school is so constructed that folding partitions throw the whole student body into one large chapel room. Thus no time is lost and there is practically no slipping away from chapel. Our chapel service consists in singing in English *Praise God from Whom All Blessings Flow*, the reading of a Scripture lesson, usually a short one, in both English and Japanese, a prayer in Japanese by one of the Japanese Christian teachers and then the chapel talk. On Tuesday in place of a talk we have Christian hymns in English. Our force is such that we can have three days of chapel speeches in English and one day in Japanese. All English speeches are interpreted. The whole service is within twenty minutes.

In this work, as in any other, the "follow up" work is important and here is where the evangelistic missionary has his opportunity. Once a month we have a "get together" called *Doyokwai*, where we have a Christian sermon and a social hour together in games or in serious talk, or for answering questions about Christianity. This has always been a small group. Another Saturday is given up for the typewriting department "get together," the girls in the afternoon and the boys in the evening. These are organized more like the regular school with monthly examinations before and after chapel. The central feature is the attractive chapel service for business boys and girls, when we make an effort to get the typewriting graduates to come back and tell their experiences to

Those students who have become Christians after graduation have been the most substantial, but just whether this is due to critical life experiences after leaving the school or because they found that the inspiration gained during the long training in the cultural chapel services had introduced them to a Sustaining Power, we shall never know.

Night school work is very wearing and demands a strong constitution. It means not only late hours each night but it demands a seven-day a



Shorthand class at Christy Institute. W. H. Erskine at the right

week schedule. I sometimes think it is an eight-day schedule. Sunday must necessarily be included as the day when we meet the boys and girls at the church either in the Bible classes or at the regular church services. Our church and school are not in the same building nor in the same compound but about two blocks apart, and we find that this separation works for the better development of both church and school. At the school the missionary can be the leader but at the church the Japanese pastor must be given the preeminence.

While earnest in my efforts to develop the best night school possible, I admit that this is not my chief work. Preaching Christ and winning young men and women to him is my one aim, and I am willing to be a "peddler of English" to win young people to his program. While teaching just enough to have contacts, the bulk of the detail teaching is done by those who do not use the Japanese language. The night school has not hindered my preaching in Japanese as I at first felt it would; it has rather increased my opportunities. In addition to my work in the school and an adult Bible class in Japanese I now have a regular Japanese preaching schedule of two Sunday morning services and four Sunday evening services, where I preach on the invitation of the local churches. In addition to these regular appointments I have calls for both English and Japanese addresses. The English addresses as an evangelistic missionary I used to refuse. My opportunities for pro-



Helping Japanese girls to enter the business world. Typewriting class at Christy Institute

the students. This not only keeps us in touch with the graduates but furnishes an opportunity for getting closer to the present student body.

The graduates of all departments are now organizing an Alumni Association and plan to do something worth while for the school in the way of equipment.



claiming the riches in Christ Jesus have been multiplied since my willingness to serve in both English and Japanese. The night school work gives me the morning for reading and for study in English and Japanese, both of which are necessary if one aims to keep up.

Another angle of service for which I am unable to give time, and perhaps do not have sufficient inclination, is the answering of letters and carrying on a correspondence course in evangelism with the young men and women who have been touched by the chapel service and who write us letters telling of the profound influence it has made upon their lives and the need for just the sustaining power proclaimed and felt in the atmosphere of the school. These letters are encouraging and all we can do is to answer once and turn them over to the nearest church or a newspaper evangelistic agency. To the missionary who can give the time to follow up work of this kind, the contacts formed at the school offer an attractive field.

There are two other opportunities growing out of our night school over which I am very happy. One is the splendid group of young men and women who have formed the nucleus of the affiliated Independent Church. This church was supported by the mission for years but it was not until these young Christians from the school got interested

in the real development of the church that strides were made toward and the goal of self-support attained. Financially both the school and church are independent of the Mission and are not dependent on one another, but there is an interlocking board so that they can function separately in policy and finance.

The other opportunity for which I am very happy is the employment of the best government school teachers. Our schools being after-hour schools, we are able to employ the strongest teachers and have always had a waiting list from which to select. This we could not do if we were a regular day school. These men, whether Christian or not, appreciate the good English and typewriting work of the school and the fine growing Christian atmosphere, and carry back to the government schools some of its warmth and personal interest. At our annual faculty banquet one of our non-Christian teachers made us very happy when he confessed his faith in Jesus Christ as a result of the work of the school.

The missionary task is as big as the man. He must make his own place and grow with his opportunities. In Japan there is and always will be a place for the missionary who will serve in the spirit of Jesus the Christ, a spirit of humility and willingness to act in any capacity.

## God of All Nations

**G**OD of all nations,

We pray for all the peoples of thy earth,

For those who are consumed in mutual hatred and bitterness,

For those who make bloody war upon their neighbors.

For those who tyrannously oppress,

For those who groan under cruelty and subjection.

We pray thee for all those who bear rule and responsibility,

For child-races and dying races.

For outcaste tribes, the backward and the downtrodden,

For the ignorant, wretched, the enslaved.

We beseech thee, teach mankind to live together in peace,

No man exploiting the weak, no man hating the strong,

Each race working out its own destiny,

Unfettered, self-respecting, fearless.

Teach us to be worthy of freedom,

Free from social wrong, free from individual oppression and contempt,

Pure of heart and hand, despising none, defrauding none,

Giving to all men in all the dealings of life

The honor we owe to those who are thy children,

Whatever their color, their race or their caste.

—From *A Book of Prayers for Use in an Indian College.*



# "Thy Kingdom Come"

Birmingham utters a half-whisper in the speech of the world

By BESS ROBBINS WHITE

UNDOUBTEDLY a spiritual halo hovered over the great industrial city of Birmingham, Alabama, during the week of April 11-19 when 5,000 men and women from every state in the union, every province of Canada, as well as parts of England, India and Brazil, gathered to discuss the problem of religious education. The occasion was the first quadrennial convention of the International Council of Religious Education, an outgrowth of the old International Sunday School Association, and the Sunday School Councils of Evangelical Denominations. But my, how the child has grown! There was nothing about the present organization to suggest the old-time Sunday school boundaries; nothing to suggest that religious education was today limited to the Sunday school, but included also work in the home, the church and the community; nothing certainly that suggested rivalry between the Baptist Sunday school on North Main Street and the Methodist school around the corner. The International Council is a magnificent organization, great in thought, great in vision and, most blessed of all, great in leadership.

For seven days the leaders in this work in forty denominations sat together through three sessions daily and talked about their common problem, realizing as the week wore on that to accomplish their task, that of "building together a Christian citizenship," they must of necessity work together. It was around this task that their thought centered. And theoretical and idealistic as their thinking was in many instances, it always became practical and definite in the daily afternoon conferences when the 5,000 delegates divided into as many groups as their interests justified and there brought specific problems and actual experiences into a common pool of thought. Each day a different line of thought was suggested in the themes by which a Christian citizenship might be made actual. On Tuesday it was the responsibility of the church and at no time probably was the convention more clearly face to face with the real heart of its problem than when Joseph Artman declared on that morning, "The world knows full well that religion is essential to life, but it questions if the church is essential to religion!" On Wednesday the thought centered about cooperation, when the work of the Council was set forth as the great cooperating and unifying agency in religious education. A great address was that of Miss Mary McSkimmon, president of the National Educational Association, who, speaking on "The

Spiritualizing of Public Education," said, "We are constantly being asked if religion can be taught. We are not trying in public education to teach a religion that can be reduced to a dogma. I do not know if it can be taught. But it can be caught!"

On Thursday, however, in many respects, was the high tide reached in the thinking of the convention. The theme was "The Laymen's Part in Building a Christian Citizenship," and the electrifying declarations of prominent laymen from all parts of the country made for tangible forward steps toward bringing in the kingdom. Such men as Cecil H. Gamble of Proctor and Gamble Company, J. L. Kraft, George Gordon Battle, J. W. Simms and John W. Barton spoke from the convention platform, testifying time and again to the essential qualities of religious education. Then it was probably that the delegates realized more fully than at any other time, as close as the majority of them are to the work, how much is being done by religious education and how vitally effected the world is by what is done. Then it was that that great host of people saw the power of religious education in "transmuting cash into character and manhood into money!" On Thursday night ex-Governor Pat M. Neff of Texas stirred the great audience with a mighty challenge to America, and to the Christian people of America in particular, to "Make America Dry."

THE part educational evangelism plays in making a Christian citizenship was dwelt upon Friday when significant utterances brought to the minds of the delegates afresh the realization that, as C. W. Brewbaker declared, parents hold the key to Christian citizenship. It was likewise refreshing in the midst of bewildering presentations of methods, plans and policies to hear that religious education meant primarily a study of the Book of books with a view to soulwinning, and that no greater piece of work, as one speaker said, could be done by adult Bible classes. It was on this day also that the proposal was made by C. H. Cheney of New York, who was unable to be present but sent his communication in a prepared address, that a great permanent foundation for religious education be established, as a means of extending the work of the Council and assuring it ample revenue. "We must assure the coming generations of a faith and a faith in that faith," he said as he plead for a pathway to guide us out of the "spiritual twilight zone."



Simultaneously with the convention a young people's convention was held on Saturday and Sunday and the themes for those two days, "The Contribution of Youth in Building" and "World Brotherhood Through Christian Education," led the thinking of the great host into even wider channels than it had entered during the preceding days. Clear statements, almost indictments, of the church and its unfinished task, were made by two college students in the morning, and at the evening session the vigorous thinking of Stanley High and Harry N. Holmes made significant contributions whose value will undoubtedly increase as the convention is seen in perspective.

But high as was the thinking of the convention, the vision it held aloft was yet higher, the vision of one body of people working for one supreme cause. And the convention itself exemplified, unconsciously, the very vision it strove to impart. There was a deep flowing spirit of oneness of thought and purpose that was unmistakable. The men and women who came together at Birmingham knew that their chief hope for the consummation of their heart yearning and the actual fulfillment of our Lord's prayer for his people lay unquestionably in the fruitage of a properly guided "youth movement." Followed to its legitimate conclusion, the so-called "revolts" of youth in the churches today look unvaryingly in the direction of a united church. And it is only through the channels of a united church that the least shadow of hope can be entertained for a distinctively Christian community, a warless world, an open and untrammelled Bible, Christian racial relationships and the establishment of social justice. And the responsibility rests on Christian education! It was W. S. Bovard who held up, early in the week, the marvelous word picture of a world series baseball game; the last inning, all bases full; evangelism on first, the missionary program on second, benevolence on third and Christian education at the bat. If Christian education fails, the game is lost; but, hitting with clear eye and concentrated power, all causes may come in to a glorious victory!

ONE of the most significant tangible results of the meeting was the formation of an international young people's union of the Council, clearly an outward manifestation of an inward state of unity that exists. Since the new organization is international in character and since the next meeting in 1930 is to be held in Toronto, it was altogether fitting that a Toronto young man, Gordon Tapp, be elected president. The first vice-president is a young Japanese girl from Oregon.

The young people of today are so obviously expected to be radical in their denouncements of the existing religious order that perhaps the

only element of disappointment in the entire meeting was that they were as cautious and conservative in their utterances as their elders. To be sure, free and frank discussions were held on pertinent problems, some of them, as the race question, distressingly distorted in the press, but at no time were they rash nor did they manifest even a semblance of attempting a bid to publicity.

The convention was undeniably a success. The presiding genius of its able president, W. O. Thompson, president emeritus of Ohio State University, was an important factor and the singing, led by H. Augustine Smith, and the devotional periods conducted each morning by E. Y. Mullins, are features long to be remembered. It was a happy crowd, too, applauding on the slightest provocation, especially when augmented by Robert Hopkins' genial smile and booming question, "Aren't we having a good time?" Incidentally, let us pause here to take off our new spring hat to Robert M. Hopkins; as the chairman of the executive committee of the Council and as the chairman of the convention committee, he was the dynamo of the whole convention and the man to whom no small degree of credit is due for its success. Of the 206 people listed on the program, all appeared except three, a remarkable record.

AMONG the business features of the convention that are of interest is the taking over by the Council of the work of the International Association of Daily Vacation Bible Schools, and the forming of closer ties between the Council and the Religious Education Council of Canada. Russell Colgate of New York will serve as the president of the next convention with Guy E. Snavelly of Birmingham as first vice-president; second vice-president, William Hamilton, of Toronto, Canada; third vice-president, David C. Bayless, of Denver, Colorado; secretary, Hugh S. Magill, of Chicago, who held that office last term; treasurer, J. L. Kraft of Chicago, head of the Kraft Cheese Company, also reelected. Much interest on the part of the delegates was centered on the splendid exhibits; the work of the World's Sunday School Association and the Near East Relief at the Y. W. C. A.; the pageantry and fine arts at the Methodist Church and the publications, representing twenty-six denominational publishing houses and sixteen commercial concerns, at the First Christian Church.

The convention is over, and out of the mass of detail and myriads of impressions that are left on our mind, one thing stands out sharply and inerasably: the increasingly larger place Christian education must come to occupy in the entire program of the new and better day. It is in truth the key to the door through which the light of the kingdom will eventually shed its glory.

# "Let Your Light So Shine"

Ye are the salt of the earth . . . the light of the world.—Jesus

By GEORGE E. MOORE

Department of Religion, Eureka College, Illinois

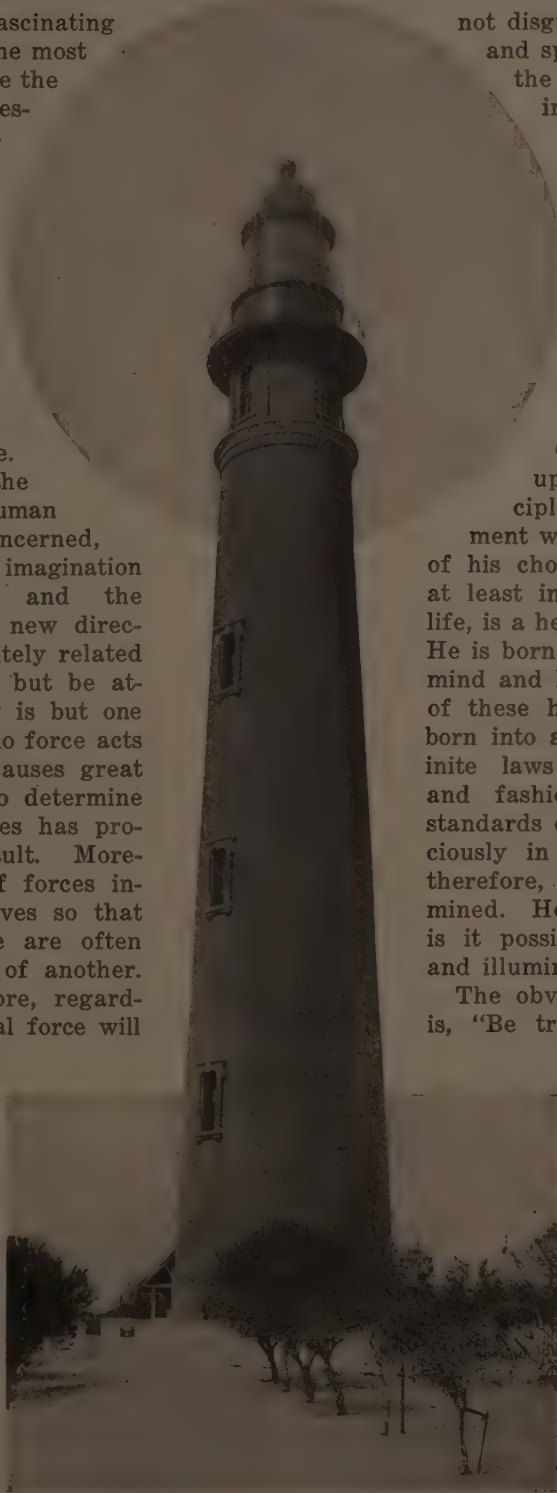
ONE of the most fascinating and at the same time most difficult tasks before the student of religion is to estimate the value of Christianity as a social force. It is fascinating because the inspiration comes from the spiritual and eternal and therefore contains a mystery, and difficult because it is but one of the numerous social forces through whose interplay results emerge. Christianity appeals to the deepest elements in human life—the conscience is concerned, the heart is affected, the imagination is profoundly stirred, and the thoughts of life given a new direction. Anything thus definitely related to human life could not but be attractive. Yet Christianity is but one of the social forces, and no force acts in isolation. This fact causes great difficulty in attempting to determine which of the social forces has produced the particular result. Moreover, in the interplay of forces influences disguise themselves so that the effects of one cause are often mistaken for the effects of another. Every conclusion, therefore, regarding Christianity as a social force will have in it an element of uncertainty.

That Jesus conceived his gospel in terms of social force is clear from the suggestive and asserting figures used by him. "Ye are the salt of the earth . . . the light of the world." Salt is the familiar symbol of purification and preservation; light is the symbol of illumination. No abstract terms these—the thought of Jesus is

not disguised. Moreover, the moral and spiritual qualities which are the preserving and illuminating forces in society are outlined carefully in the Beatitudes. And the possession of these qualities constitutes the disciple the salt of the earth and the light of the world.

But, how is it possible for the disciple to be the salt of the earth and the light of the world? Certain facts crowd in upon the mind. The disciple is born into an environment which lies outside the range of his choice, and the environment, at least in the formative period of life, is a heartless determining factor. He is born with particular powers of mind and heart, and in the selection of these he had no choice. He is born into a society environed by definite laws and customs, traditions and fashions, and these accepted standards of morality hold him tenaciously in their grip. Life begins, therefore, more or less pre-determined. How, under such limitations, is it possible to be the preserving and illuminating forces of society?

The obvious reply to the question is, "Be truthful, be honest, be industrious, be just," and so on through a catalogue of virtues which recalls the prayer of the Pharisee. While it is true that through a thorough-going morality the highest spirituality is attained and continually expressed, nevertheless it is not uncommon to find such morality substituted for true religion. A passive morality is not the distinguishing char-





acteristic of the disciple. This is required of all who claim to be good citizens, and unless it is manifested the general condemnation of sane society becomes evident. More is demanded. Christian morality is never merely negative. Confucius set a standard for his disciples, "Do not unto others as you would not have others do unto you," but Jesus set one immeasurably higher, "Do unto others as you would others do to you." Between these two teachers there is a continent of difference; the difference between harmlessness and positive action. The disciple of Confucius is not asked to do, but refrain from doing; the disciple of Jesus is asked to push beyond the negative morality of the earlier form of expression and spend and be spent for the transformation of the world. Dives, in the immortal parable, may have been industrious, honest, truthful, just—he is not condemned by Jesus for any failure in measuring up to the world's morality. He came under the condemnation of Jesus because he failed to do anything with his morality! The New Testament gives but one reason why Dives merited eternal torment, while no reason is given to justify Lazarus' enjoyment of eternal felicity in Abraham's bosom. Why, then, the condemnation of Dives? Dives had failed to do—that was his sin. And it is this which distinguishes the Christian from the moral man. The Christian, because he is a Christian, will spontaneously reveal in action the presence of God as ethical Will. Religion will never be a calculation or a convention, but the permanent poise of his spirit. The disciple exists, primarily, to lead men from the captivity and loss of unworthy living, and as this function is performed he becomes the salt of the earth and the light of the world.

THE distinguishing characteristic of the disciples, therefore, is the will to serve. And this will is the product of the redemptive dominion of Christ. A disciple is not one who enters a church building to be entertained or possibly edified, but rather one, who, feeling a sense of responsibility for the perpetuation of the world's sorrows and sins, is baptized in the work of redemption. And never was there more urgent need for the church to come to the consciousness that if the world is to be saved it will be saved through the redemptive message of Christ!

When Jesus gave the Great Commission, according to Mark, he used the word *kosmos*. This Greek word means symmetry, order, beauty. Far from traveling up and down the land with the message of the gospel, spraying parched and withered branches and then passing on, the Commission commands that the disciple enter the *kosmos*—that he become a leader in all the

world's great tidal movements, entering bleeding, groaning, travailing, dying creation, purging, purifying, redeeming, sanctifying every relationship of life. The disciple is to be the saviour of society by entering the *kosmos* and arresting the desecrating forces of an egotistic and selfish aggrandisement.

To accomplish its task, the church—for the church is a synonym for Christians—must make a threefold contribution. First, it must bring to the world the promise of social hope. The church has lost much of its influence by giving to the world the impression that the Sermon on the Mount is beautiful, but theoretical; lovely to meditate upon, but incapable of being reduced to practice. If this were so, then we could scarcely afford to pay any more attention to Jesus than to any other oriental philosopher. But this is not so. Jesus, in the Sermon on the Mount, holds up the ideal as something capable of reproduction, and which finally will be the normal condition of life among men. The gospel of social hope is the forgotten message of the Cross!

Second, the church must impress upon everyone identifying himself with its life that social service is a Christian duty. The old definition of a saint as one withdrawn from the world and devoted to meditation and prayer is now regarded as a distinct repudiation of the divine commission. The modern idea of a saint is both positive and negative. On its negative side, a saint is one who refuses to acquiesce in the scandals of society and the repudiation of the Sermon on the Mount; on its positive side, a transformed life speaking clearly in terms of sacrificial service. On the negative side, the church has spoken clearly—there is not a conspicuous plague in modern society that has not called forth the protests of the Christian conscience. But the church has not been so vital and vigorous on its positive side. The church has a conviction that it must resist evil when it meets it, that it must grapple with demons and dragons and attack evils and abuses when they cross its path. But does the church reproduce the mind of Christ? Do we, as disciples, by our actions, call to the minds of the people, Jesus? Christlikeness is the surest test of Christianity—this is more than a trite saying. And to be like Christ, the Cross must cease being a meaningless symbol, or the center of a beautiful dogma, and become the center of life. In terms of sacrificial service, has the church enough of Christ to live by?

Third, the church must impress upon the convert that social righteousness is a Christian duty and a condition of social service. Primarily,

the task of the disciple is to "have the mind of Christ." The mind of Christ produced the Sermon on the Mount. And that sermon was lived by Jesus. It is not a beautiful abstraction but a solemn message from God. It can be lived in modern society. It is nothing but social common-sense. It demands a strict uprightness of character, a setting aside of personal and corporate selfishness, and a willingness to allow the living and immanent Deity to work in our consciousness and through our experiences.

THAT Jesus placed emphasis upon believing no one will deny. But what did Jesus mean by believing? "The statement of the principles of the religious life of Christianity in the form of dogmas is accompanied by the danger that the religious formula may assume the place of religion itself, or that faith may cease to be understood as obedience to God and trust in him, and become instead a mere acknowledgment of a doctrine concerning God." Abundant evidence of this error may be found in Christian history. The substance of doctrine is often confused with its form. It is better to set aside the doctrines for a time and get back to the gospels untrammelled by ecclesiastical and theological interpretation. The picture of Jesus sketched by the gospel writers is strikingly significant. The portrait is that of an "undogmatic teacher of the life beautiful," one who appeared to care little for organized religion and a teaching church, one who asked only for personal love and obedience to God. No priest, no sacrament, no formal worship appears necessary to establish the relationship between the soul and God. From such a portrait, one section of the church has based its life. On the other hand, the simplicity of the gospel portrait has been overlooked, and in its place has arisen an ecclesiastical organization, the thickening integuments of dogma, ambitious creedal statements and tyrannies and corruptions of the simple faith. The humanitarian cry, "Back to Christ," guides us to the Kingdom of God—the divine ideal—a company of redeemed and liberated souls led by the Spirit of God and whose faith finds its richest expression in the interactions of the "beloved community." Jesus placed the emphasis upon believing, not as a thing-in-itself, but as something which leads somewhere. The kingdom idea being translated means, "Put your creed into your conduct." This truth, so long obscured by lesser things, and often completely submerged beneath ecclesiastical and dogmatic accretions, is beginning to emerge. The desire of the Galilean peasant was not for a fine-spun philosophy, nor hairbreadth distinctions in theology. He urged a right attitude toward God and man—the at-

titude he himself revealed. And only when our belief gives color to our conduct; only when we feel the spirit creatively striving to bring to its birth the kingdom of God; only when heart and mind yield to the redemptive dominion of God, and are dedicated to the establishment of the kingdom of love, does belief become faith. And such faith alone saves.

## "The Praying Miners"

AN unusual account is given in the March issue of the *Life and Labor Bulletin* of the National Women's Trade Union League, of the conduct of a coal strike in the southwest, occasioned by a cut in the Jacksonville wage scale, in which the union miners employed religious methods of dealing with strike breakers.

"There followed," says the *Bulletin's* account, "none of the strife that usually accompanies such strikes. There was no hurling of the epithet 'scab.' Carrying their Bibles and their hymn books, the strikers gathered near the mine for prayer meeting. Every evening when the 'unfaithful' came up from the pit, they would be greeted with singing and praying. While they were in the washhouse changing clothes and bathing, the words of the prayers would reach their ears:

"O Lord, we want these brothers of ours to realize what they are doing, that they are taking the bread out of the mouths of little children; to realize, O Lord, that God's people must stand together in resistance to the Devil. We know, Heavenly Father, that these men are not wicked at heart. They are misled. They are being deceived by evil men who for mammon's sake would have them betray their brothers."

"And then the plaintive notes of a hymn.

"And then the ordeal of passing a line of praying pickets and hearing the entreaties on behalf of certain individuals.

"God bless your soul, Jim Hedgepeth!"

"May the Lord have mercy upon you, Bill Simmons!"

"God forgive you, Tony Maroni!"

"The next morning the evangelists would be on hand again, this time to pray that no harm should come to these men while down in the depths of the earth.

"O Lord, hold back the rock that hangs over their heads! Spare these men, we pray thee, until this awful sin is washed away. Be in their hearts today, O Lord, and reveal to them the light. Guide them in the path of righteousness!"

"Men and women, whites and Negroes, Italians and 'hunkies,' all joined in the services. The Catholic strikers called it Protestant Mass!"





Left: Tartars hauling logs over Caucasus Mountains. Below: Church of our Savior, Moscow, with its famous gold-covered domes



## So This is Russia!

By KARL BORDERS

**S**O THIS is Russia! In front of me a picture of a Kentucky street with its town clock and church spire. Outside the gate an ancient Ford christened "Dapple" in the States and still answering to that pet name though she has loped over many a bumpy mile of steppe. Down in the village is the hum of tractors tuning up for the spring plowing, and a busy machine shop with whirling wheels and merry hammers, busy making more wheels turn. No, this is not Russia.

But now down the road comes a strange sight. Swaying with majestic ease, and carrying still an air of disdain, comes a pair of camels hitched to a wagon. And after the camels a team of oxen. And now and then a horse and a camel, teamed together. Then our Graham truck, driven by her Russian chauffeur, swishes around the whole caravan and heads off for the county seat. The oxen are unperturbed. The camels shy off the road a bit, then settle down to their accustomed pace again. The horses are completely upset nervously and the drivers more so. Victor, proud at his wheel, never looks back nor pauses, but glories in his dust.

Yes. This is Russia. The automobile and the ox both belong to Russia. This scene on the road is a symbol of all Russia and what is hap-

pening here today. Medievalism and the twentieth century, it may be even the twenty-first century, walk side by side. And many a strangely yoked pair, not only the beasts, but men, does one see. Capitalist and proletarian, Christian and Communist, laborer and old landlord can be found working side by side in the building of this strange thing, the New Russia.

The days of bloody revolution are gone, leaving the inevitable memories of horror that follow all war, and especially fratricidal strife. The famine no longer stalks through the land and claims its myriad victims. But fighting is not finished in Russia. There remain those ancient enemies of mankind, ignorance and superstition, perhaps as strongly entrenched in Russia as in any civilized country of the world. There remains the conquest of wonderfully rich natural resources. There are roads to build, bridges to construct, buildings to rear. The million and one little things without which the average American would feel cheated of comfort and his inherent rights are unknown in Russia.

The Russian leaders are aware of all this, and are addressing themselves to the unromantic task with all the means their limited resources of wealth, and still smaller resources

of prepared teachers and leaders, will permit. The Moonlight School movement, under the sonorous title of the Movement for the Liquidation of Illiteracy, is found in every village and hamlet of the vast republic. The leaders are finding, often to their astonishment, that the process is more complicated than the mere providing of a building and teacher. But the work goes on, and little by little the great curtain of darkness under which the Russian peasant has acknowledged himself a "dark people," is being lifted. At a meeting of the peasants at our county seat the other day, it was almost unanimously voted to give no assistance in the building of better roads, on the basis that the old time roads were good enough for father and they are good enough for me. Newspapers and cheap books that are coming to the news stands will create a demand for learning. Perhaps Fords will call for better roads, even as with us.

IT IS needless to repeat that the center of this battle line lies in the village. And when you speak of the Russian village, do not picture Main Street at Smith's Crossing on Saturday afternoon, with the farmers all in to town to swap horses and talk politics. The Russian farmer lives in town. The isolated farmhouse is a rarity. Social being that he is, the peasant has built his houses along the streams beside his neighbor's house, where it is easier to go to the weddings of his neighbor's daughters and drink his neighbor's wine, in sight of the church domes or in sound of their clamorous call. I have intimated that roads are not in Russia. Besides the wolf comes to the door in more than figure sometimes and it is much cozier to have neighbors by when such a call is made. So he lives in town and goes out to his land, two miles, five miles, ten miles, to plow and sow and reap. Then, of course, there is the cobbler and the carpenter, and the priest and the smith. Moreover, every village of any size must have its *Ispolkom*, which is the convenient Russian way of saying such a mouthful as *Ispolnitel'ni Komitet*, which in plain English is "ex-

ecutive committee." This body is the active group elected by the village Soviet to carry on the business of the people. Our own village has converted an unpretentious residence into a city hall. Nor is any Soviet village complete without its *Narodni Dom*, literally "people's house." It is their social center. Here all mass meetings of the village are held, the October Revolution is celebrated, memorial meetings for Lenin are conducted. Here, too, the circuit judge holds court, and metes justice to the lawbreaker. Above all this is the theatre. Russians are born actors and orators. Or it may be that all unspoiled peoples from whom the cultivation of illusion and the free expression of the ego has not passed are dramatic. At any rate, with a proper prompter to read the lines from his pit in front, not too loudly to be mistaken for an actor and loudly enough to be heard and repeated, any village I have ever seen can, in not more than two evenings of rehearsal, produce a very respectable play.

But for all his living in town, and being subjected to this socializing paraphernalia, the Russian farmer remains, in one respect, up to this time an incorrigible individualist. He wants his land and the fruits thereof for his own. The Communists frankly ad-

mit the failure of the efforts to introduce communal farming to any appreciable degree. The trouble with

the few experiments that were tried, started as often in the kitchen as in the field. But trouble there was to such an extent that the leaders are now giving their attention to a new scheme, with that readiness for new experiment that so characterizes the present regime in Russia. This new form of agriculture, they term "collective" farming. Briefly, this plan presumes the collective cultivation of a large

tract of land composed of the pooled plots of the individuals, with possible government rented sections in addition and the joint ownership of heavier machinery, such as tractors, threshers and the like. The profits after the payments of common debts and the setting aside of funds for expansion, are distributed on the basis of



Obelisk and Mosque of Ahmed, Stamboul, in the old Roman Hippodrome



the amount of work and the investment brought by the individual.

Here is every opportunity for the exercise of all necessary individualism, plus the benefits of large-scale farming over against the wasteful inconveniences of farming in small scattered plots as prevailed under the old system, and the thrilling new project of making

machinery do your work; a dream that has laid hold upon the imagination of Russia as perhaps no other outside the principles of the revolution itself. At the heart of this plan, of course, lies the tractor.

The level, stoneless soil of Russia's vast plains is perfectly adapted to tractor cultivation. Prior to the war a handful of the large landowners had begun to experiment with them, but with the present regime, tractors are not a convenience or even a merely good investment. They are a passion. Six thousand five hundred were brought in even during the famine. By October of last year there were about thirteen thousand five hundred. Within the last six months Gostorg, the government commercial department, has purchased ten thousand Fordsons in one lot and they will be put to work in the fields of Russia this spring.

Practically every one of the tractors in Russia is distributed either among the large government farms or is sold to collective groups of farmers. It is nearly impossible for a private individual to own them, both because he has not the money to buy and because the definite policy of the government is to use the tractor for the encouragement of this new type of co-operation. The price paid for these tractors is high compared to the cost in America, but long and easy terms of payment are given, so that any group of peasants with a small amount of capital can organize and secure their necessary machinery for the large-scale cultivation of their land. In addition to this, every effort is made by the powers that be to aid in the



A picturesque bit of Russian scenery in the Caucasus Mountains between Karakaliss and Tiflis

provision of the best land, higher prices in grain, better terms for land, loans and so on.

IT IS a striking fact that in all the more intimate experiments in co-operative work and life, those groups have succeeded best which not alone have a common economic equation, but also a common ideal.

Thus it is not

surprising to find religious groups and ardent Communist groups both succeeding beyond the measure of their neighbors, whose sole idea has been better crops. The Evangelicals in Tver Gubernia have so notably succeeded in a commune there that they have received special commendation from the department of agriculture of the state. Last summer I visited a collective group of the kind I have described, located some fifty miles from the Reconstruction Farms at Maslov Kut. It had begun as a mixed group among whom there were a half-dozen Evangelical families. By the time I found them, only the religious group remained. They owned one Fordson, a threshing machine, mowers and small machinery. They were cultivating a large tract rented from the undistributed government land besides their own share of the village land. The chief mechanic and tractorist was the village smith. The chairman of the organization was a simple village peasant living in an adobe house. They were fully converted to collective work, and were planning to buy another tractor this spring. They had succeeded where the larger group had failed because they brought the invincible combination of heart and hand to the task. Mutual faith and honest hard work must be the ingredients of any success in Russia in these days.

My conviction has been strengthened that these Evangelical groups which are being aided by the American Society, and by our people in America who are helping I. S. Prokhanoff to secure additional funds, have a real contribution to make both in the demonstration of an ef-

fective religious motive, and in the furtherance of the important business of the advancement of agriculture in Russia. Cooperative and even communal thinking among these groups antedates the war and revolution. Large scale communal experiment has been advocated in their national conferences many times, and, indeed, the present government ideals in every way meet with their sympathy in this respect. And the government on the other hand, while frankly anti-religious, is ready to aid and abet every advance in this direction.

Arrangements made by the American Christian Missionary Society with the Russian Reconstruction Farms and the Council of the All-Russian Evangelical Union provides for the instruction of a small group of students from the Bible School at Leningrad each summer at the farms in the methods of tractor farming and the general conduct of modern agriculture. Government representatives will also make clear to these students the methods of organizing collective

groups, the requirements for government assistance and so on. The students, most of whom are from the villages, will then go out, not only to preach the gospel, but to organize their brethren for effective Christian living. Wherever these groups are established within reasonable distance of the Reconstruction Farms our mechanics will give service to their machinery.

To my mind, nothing could more effectively advance the cause of Christianity in Russia than a clear demonstration on the part of such groups scattered over the country, that their faith is able to advance the kingdom here on earth, that Christian love is more than a phrase, that Christian faith is practical. Russia has no need of more churches. She has too much of church already. But she has great need of the Christian way of life; a way of peace and truth; a way not only of faith in God and the future life, but in men and the present life, a faith that this life can be and must be made finer.



Harold Ware and Karl  
Borders

In the vineyard on  
Ware's farm, near  
Moslav Kut, Russia

## O Men of God!

**R**ISE up, O men of God!  
Have done with lesser things;  
Give heart and soul and mind and  
strength  
To serve the King of Kings.

Rise up, O men of God!  
His kingdom tarries long:  
Bring in the day of brotherhood  
And end the night of wrong.

Rise up, O men of God!  
The church for you doth wait,  
Her strength unequal to her task;  
Rise up, and make her great!

Lift high the cross of Christ!  
Tread where his feet have trod:  
As brothers of the Son of Man  
Rise up, O men of God!

—WILLIAM P. MERRILL



# A Great and Growing Work Reviewed

By H. O. PRITCHARD

General Secretary, Board of Education

INDIANAPOLIS is "no mean city." It is not only one of the largest inland cities in America, the capital of the commonwealth of Indiana, but it is also the headquarters of at least three of the national boards of the Disciples of Christ. One of these three is Board of Education.

Being the headquarters of the board, it is necessary that the annual meetings of the directors be held in Indianapolis. The law requires it. The by-laws of this board stipulate that the annual meeting shall be held in March or April. Consequently, the annual meeting of the Board of Education for this fiscal year was held at the Claypool Hotel, Indianapolis, April 6-7.

This was the same week of the meeting of the Commission on the Ministry which met in the same city, in the same hotel; as a matter of fact, the two meetings had been coordinated so as to save time and expense for those who happen to be members of both groups. This proved to be a happy arrangement and added strength and interest to both programs.

The annual meeting is always an occasion of interest and importance, for it is the time when members nominated by the International Convention are duly elected and installed. It is also the occasion for receiving the reports of the various officers and for planning the work of the future. The recent annual meeting was the most successful and auspicious in many respects of all that have been held.

First of all, it was the largest annual meeting in point of attendance ever held. There are sixty directors of the Board of Education, living in various parts of the United States and Canada. Every section of our country is duly represented. This wide range of distance means difficulty in getting a large attendance. But this year forty-five of the sixty were present, not including the officials, the employes, and visiting friends who are connected with the colleges.

It was also the most successful annual meeting in point of accomplishments during the year. Reports showed that progress has been made in every department of work. But it is only when a wider view is taken and one sees what has been done since the board called its first general secretary—just seven years ago—that the full force and scope of the progress made is fully understood and appreciated.

The meeting was most successful perhaps in the fact that the directors faced squarely the problems with which the Board of Education is face to face.

While the main problems facing the board were set forth in the report of the general secretary, the specific problems of the various departments were presented by J. C. Todd, university secretary, G. I. Hoover, promotional secretary and H. H. Harmon, endowment secretary.

AMONG the definite problems facing the Board of Education which were brought to the attention of the group by the general secretary are many that should be likewise upon the heart of every man and woman in the brotherhood. The question of follow-up work on the splendid survey being conducted by F. W. Reeves, and the incidental problems it calls forth, was given serious consideration. The colleges will take the results of the particular surveys and seek to apply them. But there is a larger work to be done. What about the follow-up from the central office to see just what and how much has been done by the individual colleges? What about a unified survey report covering our educational situation as a whole? Or, to be more specific, what about the problems of graduate training for our ministry as revealed by those facts? Or, we can go further and raise the question of a university or universities for our people as a basis for this graduate training.

The increasingly imperative need of getting under way at once a unified, coordinated, effective system of promotion was stressed, a system which would eliminate the duplication and waste of effort now being put forth by the general board and the local college. The need of securing a general endowment for the Board of Education itself loomed large as a vital problem, as did that of doing something worth while in the field of vocational guidance among the youth of our churches and homes for whom we, as a people, are doing practically nothing.

The board does its work through six commissions: Finance, Budget, Life Work, College and Student Aid, Tax-Supported Institutions, and Endowments. One whole day of the meeting was given over to the meeting and reports of these commissions. The commissions took the reports and the problems presented to them and brought in certain recommendations which, after full discussion by the whole board, were adopted with such modifications or amendments as seemed wise. These recommendations were passed on to the executive committee for execution and final action, and will be made public after the next meeting of the executive committee.

# An Appreciation

By STEPHEN J. COREY

Because of failing health, Mrs. Anna R. Atwater, whose life has been more deeply blended with the missionary program of our people than that of perhaps any other person in the brotherhood living today, has resigned her position as vice-president of the United Christian Missionary Society and secretary in its department of foreign missions, effective June 30, 1926

THE announcement that Mrs. Anna R. Atwater has felt compelled to withdraw from the active work of the United Christian Missionary Society because of broken health, will cause deep regret to a multitude of personal friends and friends of the work, as it has already brought sorrow to her associates and the missionaries at home and abroad. Mrs. Atwater has been in missionary service as an officer of the Christian Woman's Board of Missions and the United Society for over twenty years and in a very unusual way has endeared herself to those who love the missionary cause. Some of her strongest characteristics have at the same time contributed to the serious crisis in health which has compelled her to lay down the work which she loved more than all else. She has worked tirelessly and with rare self-forgetfulness through the years and as in the case with a noble family physician, her community of love and personal burden-sharing has increased with every passing twelve months. Mrs. Atwater has always placed her work first; her spirit always kindly, she is a woman of remarkable patience and deep Christian faith. She has always had the faculty of remaining unruffled and outwardly unperturbed in the most difficult situations and through trying circumstances.

One of the most exacting responsibilities of a foreign missionary secretary is the administrative correspondence with mission fields. While president of the Christian Woman's Board of Missions her correspondence was both home and foreign and for the greater part of the time during the six years of the United Society she has had the important fields of India, Mexico, South America, Porto Rico and Jamaica for her special care. In addition to this, Mrs. Atwater knows all the missionaries and has a rare gift for personal correspondence. Her letters to the individual missionaries, always full of cheer and faith and sympathy with their personal problems, have been a beautiful and most helpful part of her task.

Aside from the above duties, Mrs. Atwater has been president of the continuing organization of the Christian Woman's Board of Missions, with its properties and funds. She has carried on field work also, far beyond her strength, and has lived a life of remarkable intensity.

She has been a joy to her associates, a fine team worker, quick in understanding and sympathy, with a keen sense of justice, an outstanding loyalty to both friend and cause and a most gracious womanliness which years of public life and official position have never changed. Her rare personal poise and keen sense of humor have been the saving salt in many a difficult situation. Mrs. Atwater believes profoundly in our youth and her encouragement to her younger associates and to the young life among the missionaries and workers has been perennial and most encouraging.

She has traveled extensively on the Western Hemisphere, her missionary duties having taken her to South America and repeatedly to Mexico, Porto Rico and Jamaica. Few missionary administrators have better knowledge of world mission work and problems. She has been keenly interested in cooperation on the mission fields and has had a large part in the plans for comity and unity in Mexico, Porto Rico and South America, where the Disciples of Christ have been leaders in cooperative missionary endeavor. She has been also for many years a member of the Committee of Reference and Counsel of the Foreign Boards of North America and has served also as trustee of Ginling College, China, Colegio Americano, Buenos Aires, and in many similar capacities.

MRS. ATWATER has been one of the outstanding platform speakers among the Disciples of Christ and wherever she has appeared has won the respect and interest of her hearers. Her leadership and wise judgment has been always recognized wherever she has spoken to the people. She has been considered by the women of the brotherhood as the national leader in the work which particularly belongs to our women and has always been a leader in their councils and in plans for their work everywhere. The women who are leading in the missionary work, state, provincial and local, looked to Mrs. Atwater in a very unique way as their leader.

While she will not be able to take a place of arduous responsibility in the work of the future, it is the sincere hope of her associates that her wise counsel and good judgment may still be available in the problems and plans of the missionary cause.



*BECAUSE I am a child, I enter homes where my parents could not go, and open the way for them.*

*Because I am a native of their land, speak their tongue naturally, I find an easier path to their hearts.*

*Because my home is a home where there is the patter of little feet, it is loved the more by the foreigner.*

*Because another land is my land, its people my people, I am not a stranger among the natives.*

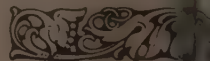
*Because of my youth, my lips can tell the old, old story, and sing his praises without offense.*

*Because of my education in two tongues, I will mean more to the mission field than my parents, later.*



Children of Disciples of

In the center of the group is Mrs. J. G. McGavran. To her left is her son Donald, the third in the line of Victor Rambo of Mungeli whose parents, Mr. and Mrs. Rambo, are from the land. The children are, reading from left to right, the Homer Gamboe; four daughters of W. H. Scott; the Harner; daughter of C. W. Vissering. Second and third rows are three sisters; the baby in the top row is the son of C. W. Vissering. Behind their baby brother seated in middle row. In front, children of W. G. Menzies. Helen Benlehr stands behind Mrs. McGavran stand the two daughters of W. Madsen. Mrs. McGavran and her son are holding the three children of R. E. Rice. Behind them stands Helen to her is Edith Saum standing behind her two brothers. At extreme right are children of J. E. Moody. This reunion was held during the India Mission Convention held in India.



# Two Nations



—Courtesy Alma Evelyn Moore.

## Missionaries In India

Parents were English missionaries in India. At the left is Dr. Rambo, who is carrying on at Harda. At her right is Dr. Bierma. Five children of J. N. Bierma; two daughters of Dr. Pottee; three children of F. E. Thomson; Son of C. E. Thomson is standing behind his mother. Two daughters of G. E. Miller are standing on the right. Dorothy Menzies with her two brothers seated in the front. Behind Dr. Rambo who is holding his little daughter. Next to Dr. Rambo are the two daughters of Neils McGavran. Next to Mr. McGavran are seated the two daughters of Dr. C. C. Drummond. Next to Dr. Drummond are the four children of H. C. Saum. The photograph was obtained by Miss Alma Evelyn Moore in February.

*Because I come back to you  
through the school years,  
I seal friendships between  
nations.*

*Because I come to you  
orphaned at an early age,  
homeless, you must be to  
me a father.*

*Because I am a loan to you—  
child of your missionary  
—you must guard well the  
years spent there.*

*Because my life is an invest-  
ment of God's time, God's  
money, and God's work-  
men.*

*Build well the America to  
which I come,*

*Bind close the tie between my  
countries,*

*Guard well the school to  
which you send me,*

*Be true to the parents who  
give me up.*

—Rosalee Mills Appleby in *The Outlook of Missions.*



# Children's Day in the Children's Homes

They who have been helped are taught early in life to help others



**A**N important problem, and one that is rather difficult of solution in a Home where children are furnished with every need, from food and clothing, to entertainments, parties and summer picnics in the mountains about us, is the one of giving. This we realize is an essential factor in the Christian training of our boys and girls, and therefore a necessary part of our work. As Children's Day in the Bible school affords us such a splendid opportunity for the practice as well as the teaching of these principles, we are planning to take advantage of it in this way.

At this busy time of year we find that there are many extra tasks about the Home which they can do besides their regular ones, and for which we will pay them a small amount in money. It is carefully explained to them that the money earned in this way is to be given to the Children's Day offering of the Bible school, to be used for the spread of the gospel. Thus we hope to instill in their minds the principle of giving to the Lord's work, and also the desire to earn by their own efforts that which they give for this purpose.—MRS. IRMA CLOYD, *superintendent, Colorado Christian Home, Denver.*

**"SAY, Baxter, how are you going to get your money for the Children's Day offering? You know the first Sunday in June is the day for that offering and we want our Home to show up on this day with its offer-**

ing. In fact, we really want to do better than any Sunday school in the city."

"Well, I haven't just decided yet how I can make any money."

"I'm ahead of you there, old boy. I have a job."

"Give me a hunch. I would like to have one, too."

"All right. Here's how I make mine. Every Saturday morning I go over to Mrs. Boulton's and polish the floors and wash windows for her. She in return gives me a check for fifty cents which I can spend in any way that I choose. I am going to try and get ahead a little and have some for the Children's Day offering. About five or six of us boys have jobs like that. I don't know what the girls are doing for their money but we will have ours all right. Oh, yes, I believe I did hear one of the girls say she was doing some sewing for which she would receive some money."

"Our group in the junior department has fifty in it and thirty of us made grades of 90% the last quarter and we must not lose out in the offering. In our junior work we have learned that the children of the world are our brothers and sisters and need our help and support. You know we learned about giving a tenth to the work of the Lord and we must make our money for this offering."—MRS. BETTIE R. BROWN, *superintendent Christian Orphans' Home, St. Louis.*



**ANNETTE** Timme is chairman of the Children's Day program this year. She is not quite ten years old.

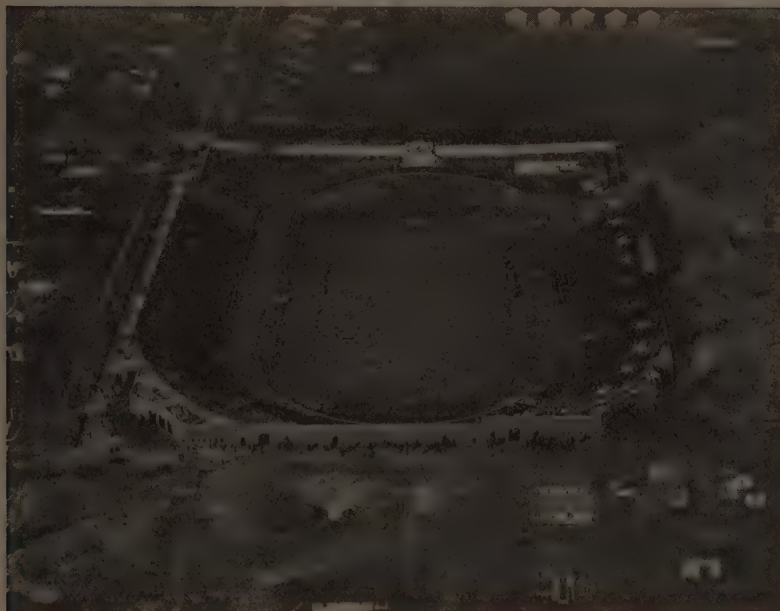
We will have a march which will include even the wee tots. Ten of the older children will precede Annette, who will hold a lighted candle, the others lighting their candle from hers as they sing, *Jesus Bids Us Shine*, and march into their "Get Together Room." After songs, prayer and Scripture verses, the children will tell why they should give to others.

F. H. Groom, Franklin Circle Church, will continue the program with the story-lesson: "Letting Our Lives Light Up For Christ." Each child will give something from his possessions of which he is very fond and this offering will go to one of our city hospitals. We will give at our Sunday school to missionary work, and this year we are paying the last five dollars on our building pledge of seventy-five dollars. Our children have money to give because they save what is given to them and also earn a few pennies now and then, while others are given so much a week, and thus all have something to contribute.

Our children are willing to share their candy, toys, fruit and money with others. Of course this is only natural, as we are in a Christian Home, and use the Bible for our guidebook.—MRS. J. C. B. STIVERS, *superintendent Cleveland Christian Home, Ohio.*

# The Drake Relays

By E. C. LYTTON



Drake University Stadium, Des Moines, Iowa

**D**ESPITE inclement weather, the 17th annual Drake University relay meet, held in Des Moines in April, far excelled any previous carnival in the history of the great western classic.

With more than 2,500 of the star university, college and high school athletes of the nation competing, several new records were established, emphasizing the high quality of the Drake games, in which every member of the Disciple brotherhood can take justifiable pride.

Running on a soggy track, Gordon Locke, University of Nebraska sprinter, set a new world's record of 9  $\frac{1}{2}$  seconds for the 100 yard dash.

In a special exhibition, Charles Hoff, of Norway, the world's greatest pole-vaulter, established a new American outdoor record when he cleared the bar at a height of 13 feet, 9  $\frac{1}{4}$  inches.

John Kuck, of the Kansas State Teachers' College at Emporia, set a new Drake record when he heaved the 16 pound shot a distance of 48 feet, 5  $\frac{1}{2}$  inches.

"Bud" Hauser, of the University of Southern California, established another new Drake record when he tossed the discus 146 feet, 7  $\frac{1}{4}$  inches.

Against the obstacles of a wet track and a cold day, Leighton Dye, another University of Southern California star, tied the Drake record of 14 8-10 seconds in the 120 yard high hurdles, established by Simpson of Missouri in 1917.

In all other events, splendid marks were made in the 1926 meet, when the weather and condition of the track are taken into consideration.

The Drake relays were established seventeen years ago by Major John L. Griffith, who is now athletic commissioner of the Western Conference, with headquarters in Chicago. It was his theory that such competition would tend to develop stamina and manhood among the athletes competing and arouse a higher spirit of sportsmanship among the institutions represented.

Only a mere handful of athletes, representing a few schools, competed in the first meet. But year by year the Drake games have grown in prestige and recognition, until in 1926 more than 2,500 athletes, representing approximately 200 of the nation's leading universities, colleges and high schools, competed.

Only one other track and field meet held in the United States each year in any way compares with the Drake games in magnitude and in nation-wide interest. That is the carnival staged in Philadelphia each spring under the auspices of the University of Pennsylvania. A comparison of records made in the same events at the two meets in the past five years shows that athletes competing in the Drake games hold a big margin of superiority over their eastern rivals in records made.

On such comparison the Drake meet ranks as the greatest annual event of its kind held in the United States, or in the entire world for that matter. It is only excelled in quality of competition and general interest by the world-wide Olympic games held every four years.

For the relay events, the Drake meet is divided into university, college and Class A and Class B high school sec-

tions. Relay races include the quarter-mile, half-mile, mile, two-mile, four-mile and medley events, which always furnish plenty of thrills for the great throng of spectators on hand for the classic each year.

The special events on the program each year include the 100 yard dash, the 120 yard high hurdles, pole vault, high jump, discus throw, shot put, broad jump, javelin throw and the hop-step-and-jump.

In founding the Drake relays, John L. Griffith builded better than he knew in that far-away day. For without question, the Drake games today exert a nation-wide influence upon the university, college and high school youths of the country, urging them on to supreme effort on the track and in the field and exalting the highest ideals of sportsmanship.

Drake University takes pardonable pride in the magnitude and scope of its annual relay carnival. The Drake games furnish an annual event to which every member of the brotherhood may point with interest and satisfaction.

## Preaching by Music, Speaking and Printed Page

The chief work this month has been done in connection with *melas* in two villages. We made good use of our Victrola to draw and hold the crowds and got in some book-selling and preaching. We reached from 1,000 to 2,000 daily.

C. G. ELSAM.

Maudaha, India.



# A Church Comes Into Its Own

By PERRY J. RICE

Superintendent Chicago Missionary Society



Oakwood Boulevard Christian Church,  
Chicago

THE Oakwood Boulevard Christian Church, Chicago, formally opened its newly acquired building at 729 Oakwood Boulevard on Sunday, April 11, 1926. The event was one of unusual significance. The services of the day were all largely attended and were occasions of great rejoicing. Preston Taylor, of Nashville, Tennessee, president of the National Convention of the Churches of Christ (Negro), was in charge and H. L. Herod of Indianapolis, Indiana, preached the opening sermon. The fellowship service in the afternoon was unique and highly gratifying. Representatives of other Christian churches in the city were present. Pastors of the white churches each brought brief messages of greeting and congratulation. Miss Lela Taylor represented the United Christian Missionary Society and Milo J. Smith represented the Board of Temperance and Social Welfare. No special appeal for money or pledges was made but the cash offerings during the day amounted to nearly \$1,000.

The story of the Oakwood Boulevard Christian Church is the usual story of a struggling band of people seeking to develop a church in a great city like Chicago. It was organized in the year 1888, with eight charter members. Very early in its history it purchased property on South Dearborn Street but was unable to pay for it and in 1893 it was given up. For a decade thereafter the church led a wandering life but early in the century with the aid of the Chicago Christian Missionary Society and Christian Woman's Board of Missions it purchased a small brick building located at 3421 Armour Avenue now known as Federal Street. During the next fifteen years the church struggled with the problem of paying for this property and did not grow very rapidly until during the period of the war when great numbers of colored people were coming from the south. G. C. Campbell served the church as pastor for a number of years and under his leadership, after the property had been completely paid

for, the church began accumulating a building fund, which by 1922 when Mr. Campbell resigned had reached the sum of nearly \$5,000.

Following the resignation of Mr. Campbell, L. H. Crawford was called to the pastorate and for two years the church grew very rapidly. A new building site was purchased on the corner of St. Lawrence and Forty-fourth Streets and the church began holding its services in the assembly room of the Forestville School immediately across the street from its building site. This move provided the church with a large assembly room but failed to provide facilities for its other activities and it soon became evident that a building of its own was essential to its future development and tentative plans were made for the erection of a very pretentious building.

In the meantime it became evident that Memorial Church, located on Oakwood Boulevard, about four blocks directly north of the new site of the Armour Avenue Church, would be compelled to move since it had become surrounded by colored people and as a consequence its own members were widely scattered. This fact led to the beginning of negotiations for the purchase of the church by the Armour Avenue congregation. The price was \$87,500, which was somewhat less than the appraised value. At that time, more than a year ago, the Armour Avenue Church held property valued at approximately \$25,000 and it was proposed to sell this property and turn the proceeds toward the purchase price of Memorial. However, unexpected delays took place and the sale was not consummated until in March, 1926.

The church is located just a little east of the center of the large area on the south side which has been practically turned over to the colored people in recent years. Within this territory there are some of the finest residences and a number of the largest churches in the city. Practically all of these are now owned and occupied by colored people. What is said to be the largest Protestant church in the world, the Olivet Baptist Church, with a membership of over nine thousand, occupies the building formerly known as the First Baptist Church. The First Presbyterian Church just a few blocks west of Memorial will be turned over to a colored congregation within the next few months. Other church properties, including a number of large Jewish synagogues, have one after another fallen into the hands of Negro churches.

Memorial Church building was erected by the Baptists in 1900. Since 1908 it has been owned and occupied by Memorial Church of Christ which is a union church formed by uniting

the First Christian Church with Memorial Baptist Church. It is a large substantial building of brick and stone construction and in good state of repair. It provides a beautiful auditorium which seats about seven hundred people and is equipped with a very fine organ. It is recognized as one of the finest church edifices in which Chicago Disciples have ever worshipped. Besides the auditorium there are ample facilities for social and religious education activities. In practically every respect it is the best building which our colored brethren have ever owned and occupied and will give to the local church a prestige and influence which it has never enjoyed. There were twenty-one additions to the church on the opening day, which is regarded as a prophecy and promise of future development.

The Oakwood Boulevard Church has in its membership of about seven hundred many men and women who were trained either in the Southern Christian Institute or in the Jarvis Christian Institute. There are lawyers, doctors and druggists as well as many people in various lines of business or employed in various industries. It is in no sense a wealthy congregation, but there are many people in good positions who have proved themselves to be liberal givers. They have undertaken a challenging task in the purchase of this property. After all their holdings have been turned into cash and applied on the purchase price of Memorial Church the indebtedness will be upwards of \$50,000. Few churches in the brotherhood have been willing to assume so large a burden of debt, but there is reason to believe that the Oakwood Boulevard Church will be able, with such assistance as it may naturally expect from the brotherhood at large, to carry the burden and pay for the property. The Chicago Christian Missionary Society has contributed \$2,000 toward the purchase price of its new property and the church erection department of the United Christian Missionary Society has promised a loan of \$25,000 as soon as the debt has been reduced to that amount. Arrangements are being made to systematically provide for the several payments as they come due. The church is united, happy and hopeful and under proper leadership may be expected to go forward by rapid strides. For the present, Preston Taylor, who has been very generous with his time and money in relation to this enterprise, will remain in general charge of the church, providing pulpit supplies when he cannot be present. It is hoped, however, that by early autumn, at the latest, a strong man, well-trained and experienced, may be found to serve the church as pastor.

# What Christianity Has Wrought In Japan

By HOWARD B. GROSE



John R. Mott welcome committee, Tokyo, Japan

—Courtesy Thomas A. Young

IF THE following tribute to the place and power of Christianity in Japan had been written by a minister or a missionary it would probably be considered an exaggeration or, at best, a one-sided statement. Its source gives it value, makes it stand out as an expression of the utmost significance.

It was written by S. Sheba, a non-Christian, as an editorial for *The Japan Times and Mail*, one of Tokyo's great native dailies, of which Mr. Sheba is editor-in-chief. The occasion which inspired his comment was the arrival of Dr. John R. Mott on his sixth visit to Japan. After paying Dr. Mott the highest compliments, saying that no leader deserves more than he the gratitude of Japan for substantial good done for her, as on the occasion of the great earthquake in 1923, he then takes "the present opportunity to put on record our view, as a non-Christian observer, of what Christianity and Christians have done to this country."

Says he:

"It is common enough to say that Japan has won her present place in the world through her prowess at arms, as if mankind had no criterion for judging the greatness of a people but the brute instinct to kill each other. No, that is not the only criterion, nor yet the main criterion. There is a higher standard, indeed, the highest standard, namely, the quality of civilization. What is it that has given Japan her present civilization? It may be claimed that Japan has had centuries of oriental civilization, that has prepared her to rise to a higher plane of humanity and enlightenment. But no amount of sophistry will hide the fact that it is the Christian workers and Christian civilization that have lifted

Japan above the darkness of old ideas and backward customs and put her on the path of progress and higher culture.

"Modern Japan may have been an apt pupil; but she has had her days of tutelage and her tutors have been neither Buddhists nor Confucianists, but the Christians with their Christian civilization. Thirty years ago we had extraterritoriality removed, not because we had our own enlightened judiciary system, but because we went heart and soul into mastering and adopting the Christian system and ideas of justice. We are today received to all practical purposes, (except alas, in the emigration question), as equals in the most advanced centers of the world's civilization, and that not because we are the descendants of people of the highest bravery, with a noble code of chivalry, but because we have succeeded in assimilating the Christian standard of ethics and morality as well as Christian good manners.

"Let us ask then who it was that taught us in this struggle for uplifting ourselves. The answer is perfectly simple. The Christians and Christian ideas of love, humanity, justice and propriety, therefore, Christianity. Japanese Christians professing their belief in the Bible and going to churches may not be very large; but the Japanese men and women who think as good Christians do without knowing it, and are propagating and acting up to Christian ideas, are innumerable. In fact it may be said, without exaggeration, that if Christianity as a religion be making but a slow progress in Japan, the Christian ideas may be said to have already conquered the country.

"Take the Christmas festival, for instance; it is fast becoming a national

institution, the traditional idea of celebrating the anniversary of the birth of the Lord of Peace appealing strongly to the Japanese sentiments. In Tokyo, at all events, the Christmas season has become one of rejoicing and fraternity. Or take fiction and magazine and newspaper articles for popular reading; in Japan, one cannot help being astonished to see to what extent their writers are guided by Christian ideas.

"For this Christian conquest, of which we are not ashamed, we must admit that we owe it to Christian workers, foreign and Japanese, especially workers like those who are represented by our great visitor now in our midst. We sometimes think that these workers would be the more welcome to us and accomplish more if they did not talk so exclusively of religious topics. None the less we cannot deny that they are doing us a world of good. These are our plain but frank words of welcome to Dr. Mott."



—W. R. Warren

Mr. and Mrs. M. J. Shah and three of their four daughters, Mungeli, India. A son, Lalit Shah, is studying in Chicago University



# Wanderland-Wonderland

## A WORLD OF FRIENDS

--by Lucy King De Moss--

*(This is a little play about Children's Day, because June is nearly here. You must notice very carefully just who is in it and what they are doing. As the curtain goes up, Janet and Tom and Betty and Ned are seen at a table, with books and pictures and maps all about them, just as you have seen them before, and Janet is reading aloud, something about a festival in China, where they had firecrackers and clanging gongs. Dorothy Lou has evidently gone to sleep, for her head is on a big pillow and her eyes are closed. And so, there they all are, quiet and interested, when POP! BANG there were firecrackers and shouting, as though a traffic policeman were clearing the street for a parade.)*

Janet: (Looking up, startled). What is that noise?

Tom: Sounds like the Fourth of July.

Ned: On the 6th of June!

Betty: (Running to the window and peeping out). Oh! Somebody's coming, Janet. They got out of the queerest looking chair, carried by men with poles!

Tom and Ned (Together): Jinrikishas!

*(So Janet goes to the door, followed by all the others, except Dorothy Lou, who sleeps on. On the threshold are three children, in the gayest of gay dresses and embroidered shoes, looking for all the world like a picture on a fire screen.)*

Janet: Why, how do you do? Come in. Were they your firecrackers?

Ling Ti (Bowing almost double: Honorable WORLD CALL announces yearly Children's Day festival. Ling Ti from China (here Ling Ti bows very low again), Li Wang, from Japan (and such a bow as Li Wang made!) and King Lo, from Tibet (King Lo makes a grand kotow) are come to it. The firecrackers are to show, please, how much we like Children's Day. We have them at our greatest festivals.

Li Wang: It's this way. Our mothers

have told us that Children's Day sent us our dear friends from America, the boys and girls whose fathers and mothers are teaching us how to read from books—

Ling Ti: And to sing such words of songs!

King Lo: And never forgetting the honorable doctors, with their black medicine in bottles that cures a pain in one's stomach—oh, at once!

Li Wang: So we came to meet Children's Day, please.

Janet: But Children's Day isn't a person, you know! Children's Day is—well, it's the time when we think of other children in every part of the world and send our friendship to them. Children's Day is US, I guess.

Ling Ti (Delighted): Oh, then it is all right. We thank you in the name of the children of China and Japan and Tibet for your friendship and we give you ours.

Li Wang: And we were to thank you for sharing the best Friend of all—

King Lo (Softly): The one in this book, you know. I am learning to read the stories





about him for myself. (And he took a little Bible out of his pocket.)

Tom: Is it in Chinese?

King Lo: In Tibetan, my language.

Ling Ti (Showing his Bible): But mine is in Chinese.

Li Wang: And mine in Japanese.

(And then before anyone could say another word GONG! GONG! rang out the sweetest-toned bell. Betty ran to the door and opened it. A boy and girl were standing there. The girl had on a lovely white sari and the boy's baggy trousers were white, but his coat was khaki and his turban red and white. They salaam very low, with their hands stretched out before them, palms down.)

Betty: Oh, was it you ringing the bell?

Bengli: Of course we rang the bell. That is to show how much we honor your Children's Day. My grandfather and Sita's remembers when the first American teacher came to our village. That, she says, was the greatest day in a thousand years for our people.

Sita: So we came to the Children's Day festival to thank our friends in America and to give our friendship to them.

(And they both salaam very low.)

Betty: That is very kind of you. Come right over and meet Ling Ti from China, Li Wang from Japan and King Lo, from Tibet. And Janet and Ned and Tom are from America.

(And before they can say another word there is a shout from outside: "TELEGRAM!" and a Western Union boy comes in with a yellow envelope, which he hands to Tom and Tom opens.)

Tom (Excitedly): It's from Africa. Cablegram. Addressed to Children's Day. They must think "Day" is a last name or something. It says, "Children in the Christian schools of Africa send thanks and best wishes to Christian children of America."

(A knock on the door almost drowns his voice and before anyone can go it opens and a regular bouquet of children in ever so many kinds of clothes come dancing in, shouting "We hope we're not late!")

Janet: Well, not exactly, but a good many are here before you.

Carmencita: Well, think how far some of us had to come: Philippine Islands, South America, Porto Rico, Mexico. Find those places on your maps, please. May we join your festival of world friends?

Janet: Of course you may. Come and be introduced to the other boys and girls.

(So she introduced them all to one another, and they had a fine time of it. But almost before she gets around—POP! BANG! Firecrackers and bells again and just like Cinderella at midnight, the children ran to the door, calling "Good-bye, we must go! Don't forget us! Don't forget us ever!" That, of course, leaves Betty and Tom and Janet and Ned with their books and maps, and Dorothy Lou with her head on the pillow. Only it isn't on the pillow, for Dorothy Lou sits up and rubs her eyes and looks around in the most surprised way imaginable.)

Dorothy Lou: Where are they? All the boys and girls from every place under the sun! Weren't there firecrackers and bells?

Janet: Of course not. You went to sleep while I was reading about the way they do when they have festivals in China and you dreamed about it all.

(And they all laugh at Dorothy Lou.)

Dorothy Lou: But it was as plain. They all came to thank us for Children's Day and for being their friends.

Betty: Well, whether they really came or not, Dorothy Lou, Children's Day is the time we send our friendship to the boys and girls in every country in the world.

Ned: Just think of it. A world of friends!





## Two Girls in Africa

By GOLDIE ALUMBAUGH

In a letter to C. M. Yocum, Miss Alumbaugh tells of an eight-weeks trip which she and Newell Trimble made into the heart of Africa where white women had never before gone

**W**E WENT up river on the Missouri to Boyela, only about three hours, then cut overland for three weeks. We enjoyed it and the evangelists said the people would have more faith in them now. They had begun to doubt that they had any "white people" at all, as we had been so long in coming, but now that they had seen with their very own eyes they would never doubt again! We were farther inland and also farther up river than any of our missionaries have ever been except when Dr. Frymire made that long exploration. We took many of the native evangelists with us and where we were not able to make the people understand, there were some of them at least that could. It was an inspirational time both for them and ourselves. Being right with the natives day after day and living in their houses gives one a touch with them that is not to be had in any other way. We hope that some of our carriers came back stronger, better men because of the contact.

There were too many swamps for us to take our bicycles, so we used the *te-poi* when we had to ride. It was low water time and we were able to get over the swamps with comparatively little trouble. You know something of how the bridges are built and how slippery they are even if they are

above the water. The carriers and their wives who were with us were most solicitous of us and would run to help us whenever there was any water to be seen. All of which could not keep us on a little four-inch slippery log when we started to slip off. But it was so much fun!

The forest is the place to be alone with God. Somehow he seems nearer there. Riding along hour after hour with the natives chanting, one just naturally thinks of him and it is such a wonderful communion.

After three weeks overland, we came out on the river away up above Wafania. There the Missouri met us and we went on up river to Monkoto and to Ikadi, our farthest up-river post and indeed the farthest mission post up this river. Even the Catholics have not gotten up there yet. The people up there were anxious and earnest and how they did beg for us to send more teachers overland and inland to their friends. They are indeed too far away to be managed from Lotumbe and the evangelists cannot get the proper supervision or encouragement. You know the people of that up-river field, you know how they beg for a white man of their own. We thought Ikadi was only a few hours from Monkoto but we were two days steaming. We visited all our posts on the river, bap-

tizing and giving all the 606 that was wanted, which was saying something!

We were in Wafania more than three weeks holding an institute.

Just before we arrived at Wafania we were steaming along most peacefully when suddenly a great commotion broke loose, the steamer stopped and started backwards, we couldn't find out what the matter was. Every one seemed to have gone stark mad! Finally we found that they had seen a thirteen-foot python hanging on a tree just above the steamer! Now that snake would make a feast for all on board and do not think it was a thing to pass over without notice when everyone was hungry. They stabbed that poor thing with their spears, shot it with arrows and as the boat drifted nearer they cut him up with their knives. I wondered what we were to do with him on the boat; you know how much room there is with a big crowd of natives on those boats to do much "palavering." The captain took him up on top with him and we forbade any one to go up there or to do any dividing till we got to Wafania. So we went on our way rejoicing!

Mr. and Mrs. Havens and I are to go to Wema as soon as a house or temporary house can be built. Of course, I am sorry to leave Lotumbe, but it is not fair for Dr. Frymire and I both to be here and neither a nurse nor a doctor at Wema. I am willing to go and do the best I can, but I am not a doctor. Where are all those doctors that have been in training for years? Surely a place like Wema would appeal to some of them! As well as to someone to support him. There isn't a boat at Wema either or any way to get word down river in case of emergency.



Children of Mr. and Mrs. H. C. Hobbgood, Lotumbe, Africa  
According to their size, Robert Neal, Burnett McLean and Laura Kathryn.

### The Book For the Crisis

Extract from Sermon on Bible  
Sunday by Daniel A. Poling

**T**HE Bible alone of all the books opened to human thought dares to chart the course for both the body and the soul from the beginning to the end and into the beyond. It alone tells us whence and how and why we came and whither we go. And because it does reveal God, because it does explain man, his creation, his rise, his fall, his struggles and his destiny: because it does introduce and interpret Jesus Christ, man's Only Sufficient Savior, the Bible is and ever shall be the book for the crisis.

As for me, this book for the crisis, the crisis in man, the present crisis, the crisis in all human relationships and in every circumstance of life, has been the book for every crisis in my own experience. I found its pages first, wet from the tears of my mother. I took it from her tender hands. In the morning long ago, when I saw this worn volume opened upon her low chair behind the stove of our humble cottage, it seemed to bear upon its silent face a gracious calm, and in a later year, upon a distant field of war,

when I took it from my steaming blouse to read its message to a lad whose body held a dozen wounds and whose heart as many hurts, it had still a voice of comfort and assurance.

Always associated with it are the reverent words of my father, "Never have I turned to it in vain." It has been for me the book of the valley of sorrow and death, the book to answer my questions, to solve my deepest problems, to stimulate my ambitions, to feed my heart, to satisfy my mind and to challenge my soul. It has never failed and it is forever rich and new and inspiring.

Let me honor it, then; honor it and myself by giving it the central place of my library, not as a dust-covered ornament, though no fairer symbol has ever graced the rack of scholarship and the reading table of culture, but honor it with the obeisance of a mind that acknowledges and salutes its exquisite beauty, that draws upon its infinite wisdom and that bows down before its divine inspiration. Ah, sir, and let me honor it too and chiefly beyond all words and all sentiments; honor it by giving to it the central place of my life and by making it the guide of my daily living.

# Jamaica Celebrates Its Jubilee

By W. C. COLE

Mr. and Mrs. Cole went to Jamaica at their own charges to assist in the celebration of the Golden Jubilee anniversary of the beginning of mission work in that island by the Christian Woman's Board of Missions



L. M. Matson and Evangelist W. C. Cole, with two native ministers, Jamaica

MRS. COLE and I have just recently returned from a very pleasant and profitable mission in Kingston, Jamaica, where we conducted a three-weeks evangelistic campaign. Upon arriving we were greeted by our missionaries, Mr. and Mrs. L. M. Matson, Mr. and Mrs. S. H. Bartlett, Miss Myrle

Ward and several of the native ministers and helpers. A reception was planned on the first afternoon at the Duke Street Church where Mr. Bartlett is minister. This was a delightful occasion when talks were made by members of the different churches and a beautiful bouquet of roses presented to Mrs. Cole.

The first evening of the campaign the Duke Street Church was crowded with earnest seekers of the primitive gospel. In one week 110 accepted Christ at this splendid church. We then went for three nights of service at Kings Gate Church where twenty-two accepted Christ. Our closing week was at Torrington Church where J. Gordon Hay is minister and 145 accepted Christ there.

We have twenty-five churches on the Island, three of them in Kingston, and all are accomplishing a constructive and permanent piece of work for Christ and his kingdom in this very important field.

The Matsons, Bartletts and Miss Ward are very happy in their work and their efforts are counting daily. During our brief stay, 277 accepted Christ and I am told that the number has passed the 600 mark up to this writing. Thus the Golden Jubilee aim has been realized. We shall long cherish the happy memories of the fellowship among these worthy people.

## Teaching Under Difficulties

By VERA WAUGH GARRETT

WE HAVE had a full half-year of work in the Boys' School in Nantunghow and were quite busy until the first of January with school work. Following the difficulties with Chinese students, culminating last May, we have felt it necessary to be very cautious and have had the sensation of being on the brink of a volcano. While we have been more fortunate than many other schools, needless to say under such conditions we have not done what we consider efficient work either in education or evangelism. We closed the term early and were glad to get through without any trouble developing among the students.

Since our school closed word has come of the disaster in the Episcopalian School in Kuikiang. There seems to have been a well-laid plot to ruin the whole school plant and even burn the buildings. At a signal, one of the students blew a whistle and within five minutes the contents of the buildings were a total wreck. Small squads were detailed to different rooms to carry out certain destruction, or the riot might have been stopped. But the students scattered and accomplished everything in a few minutes.

The laboratories, windows, desks, lamps, everything breakable, were in bits almost at once. The damage is estimated at \$4,000 Mexican, and it is reported that the school will not reopen.

Many think the Bolsheviks have paid agents in the schools who incite and organize these outbursts, and it seems very probable. There is a very obvious effort to discredit foreigners and this, in connection with the anti-Christian movement, causes suspicion to fall on Russia, which has the ambition to use foreign money without the foreigner and to live without religion. It is unfair to say that this represents China for it is only among the more rowdy and unruly element of students and among the ignorant whom they incite and inflame that these disturbances occur. The unruly element seems just now to dominate, or at least to disturb, our educational work in some places. There is considerable alarm felt among the thinking Chinese and some important organizations are being formed to combat the inroads of Bolshevism in China.

Alexander Lee, one of our valued Chinese co-workers, becomes the head of the school for the next term, leaving us free for the evangelistic work.



A pyramid of strength

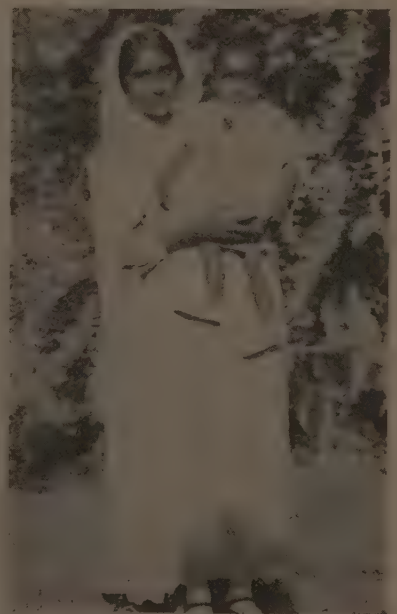
Edith M. Noffsinger and five girls who lived in her home and took a Bible training course in preparation for active service among women and girls in the Philippine Islands.

## Christian Endeavor Week In the Philippines

The Gastambide Christian Endeavor Society observed Christian Endeavor Week beginning with a social on Saturday evening at which time an impromptu play was staged, the participants all being young women who attended the woman's student conference in Baguio during Christmas week. Officers were elected for the coming six months and were installed at the Sunday evening meeting. At this time birthday offerings were brought for the propagation of the gospel among Filipinos, through the Tagalog Missionary Society. Five young women, nurses taking their first year of training, made the good confession and were baptized, a fitting climax to the week.

EDITH M. NOFFSINGER.

Manila, Philippine Islands.



—Myrtle Furman

Mrs. B. Aleck and son Yakub Massey's daughter Phoebe, Rath, India.



# Board of Education and Work of Our Colleges

*University of Illinois has 725 students from Christian Church homes. Christian College celebrating Diamond Jubilee. New college planned for North Carolina. Eureka College scores in Forensics*

**D**R. R. H. MILLER, pastor of the Independence Boulevard Christian Church, Kansas City, Missouri, will deliver the commencement address at Butler University, Indianapolis, Monday, June 14.

Dean W. C. Bower of Transylvania and the College of the Bible, Lexington, Kentucky, led the discussion of the paper presented at the International Council of Religious Education meeting at Birmingham, Alabama, on "Protestantism's Contribution to Character Building in a Democracy." He is the chairman of the International Curriculum Committee.

Dr. Allyn A. Young, professor of Economics at Harvard University, has been invited to sit on the League of Nations Commission, which is to prepare for the International Economic Conference. Professor Young is an alumnus of Hiram College.

Dr. John Clark Archer, head of the department of missions of Yale University, will give courses of lectures on comparative religions, the religions of India, and missionary education during the 1926 summer session of the Garrett Biblical Institute, Evanston, Illinois.

Dean G. D. Edwards of the Bible College of Missouri, Columbia, will con-

duct an intercollegiate tour to the Mediterranean June 19 to August 17, the trip being open for students and others. Dean Edwards recently spent a year in travel in the lands about the Mediterranean Sea. He will lecture daily and give explanations of the scenes of travel.

Dr. W. E. Garrison, dean of the Disciples' Divinity House of the University of Chicago, in addition to his regular duties at the university, is the able editor of the book review department of *The Christian Century*.

Dr. I. N. McCash, president of Phillips University, Enid, Oklahoma, successfully dedicated the new \$50,000 Christian church edifice at Olathe, Kansas, April 4. The entire indebtedness was provided with pledges.

At the recent annual meeting of the North Central Association of Colleges and Secondary Schools held at Chicago, Presidents Moorehouse of Drake, McCash of Phillips, Wood of Culver-Stockton, Goodnight of Bethany, Lee of Christian, and Serena of the Southeastern Missouri State Teachers' College, Deans Harrod of Eureka and Putnam of Butler and Professor Compton of Eureka, were in attendance.

Dr. D. A. Russell, head of the department of psychology and philosophy, has been made dean of California

Christian College, Los Angeles, California. This action was taken to relieve President Braden of much of the detail work of administration and in order that he may be available for a greater amount of field work. Dr. Russell is also dean of men.

While conducting a series of pre-Easter meetings at the Euclid Avenue Church, Lynchburg, Virginia, Dr. B. A. Abbott, editor of *The Christian Evangelist*, gave a series of talks through one entire week at the chapel hour to the students and faculty of Lynchburg College.

Dr. Palmblad, professor of modern languages, Phillips University, Enid, Oklahoma, has been invited by the Society for the Advancement of Scandinavian Languages to speak on "Evolutionary Philosophy in Strindberg" at the annual meeting of the society at Minneapolis May 7-8.

Texas Christian University, Fort Worth, Texas, has made a great start toward winning the pennant in the Southwestern Baseball Conference this season, having won the first five contests in which its "Horned Frogs" engaged. The Southern Methodist University, Texas A. & M., Baylor, and Texas University have successfully fallen before the Fort Worth aggregation.



Picture of the proposed Illinois Disciple Foundation Building to be erected at the University of Illinois, Champaign-Urbana. The provision for this building is one of the definite objectives of the Illinois Crusade now being waged by the endowment department of the Board of Education

Miss Vera Woods, a graduate of Indiana University at Bloomington and who at present is head of the department of English in the high school at Lyons, Indiana, has been elected dean of women of William Woods College, Fulton, Missouri, as the successor of Miss Ednora Winfrey, who has become dean of the faculty and head of the department of education. Miss Wood received her training in deanship under Dean Agnes E. Wells of Indiana University.

President Bizzell of the University of Oklahoma at Norman will deliver the commencement address at Phillips University, Enid, Oklahoma, Thursday morning, May 27. Dr. I. N. McCash, president of Phillips, will preach the baccalaureate sermon. The ceremonies will be held at Convention Hall.

There are 725 students from Christian church homes at the University of Illinois this semester. There were 200 such students last year at the summer session. There are 150 young people in our University Christian Church at Champaign who are not students. The Disciples of Christ are thus directly responsible for the social and religious life of more than 1,000 young people in the course of a year. Ten years hence will probably see from 1,500 to 2,000 Disciple students upon this campus. It is the part of Christian statesmanship to prepare to meet this responsibility with some degree of adequacy.

Monday night, April 19, the four literary societies of Lynchburg College, Lynchburg, Virginia, united in the observance of the birthday of the founder of the college, Josephus Hopwood, now living at Milligan, Tennessee. Representatives of the four societies competed for the prize offered by Dr. Hopwood for the best treatise on one of two subjects, "The Ideal Basis for World Peace" and "A Christian's Attitude Toward Law Enforcement." Twenty-three years ago Dr. Hopwood led the effort for the planting of the college.

The friends and patrons of Christian College, Columbia, Missouri, are looking forward with eager anticipation to the celebration of the Diamond Jubilee May 29 to June 3. While there are many extras to come during the four days celebration, the events must in a measure conform to the usual commencement exercises. The Christian College Club will provide lodging and breakfast for visiting alumnae. The nineteen-piece Christian College orchestra will help furnish music for the Jubilee exercises. The placing of the portraits of F. P. St. Clair and Mrs. St. Clair Moss in St. Clair Hall is to be one of the memorable features of the Diamond Jubilee. The exercises planned will probably be the most elaborate in the history of the college.

A promotional leaflet coming to the

office of the Board of Education dates the beginning of Bethany College, Bethany, West Virginia, as 1818. It is a well known fact that the college as now chartered began its career in 1841. There is, however, substantial foundation for the earlier date if the historic anticipation of the institution is taken into account. Buffalo Seminary, conducted at Bethany by Alexander Campbell and in its later years with his father's assistance, began in 1818. Bacon College was founded at Georgetown, Kentucky, in 1836.

#### Atlantic Christian College

A specially called meeting of the North Carolina Christian Missionary Convention at Greenville, March 25, to consider recommendations of the steering committee of Atlantic Christian College as based upon the Reeves survey, was attended by 150 representatives of the churches. Dr. H. O. Pritchard gave the opening interpretative address on the report of Dr. Reeves. A. E. Cory of Kinston presented the steering committee's report, which was freely and deliberately discussed. The report as finally adopted unanimously called for the following:

1. That the Disciples of Christ shall build and maintain in eastern North Carolina a standard senior college which shall be prepared not later than September 1, 1929, to become a member of the Southern Association of Colleges and Secondary Schools.

2. The college to be built in the city which the committee shall select in view of the most advantageous offer.

3. The location to be agreed upon by a committee from the city selected and a committee from the college.

4. The buildings which shall constitute the college plant shall be an administrative-educational building, a girls' dormitory, a boys' dormitory and a gymnasium.

5. A campaign to be undertaken among the churches and individuals for \$250,000 to provide for the endowment of the college, and for such an additional sum as may be necessary for buildings in the city selected.

6. That the maintenance fund provided by churches and individuals shall be \$10,000 a year.

Definite provisions were also made looking toward the carrying out of the program outlined above.

#### Eureka College Scores in Forensics

In the debating tournament held by the Pi Kappa Delta National Honorary Forensic Fraternity at Estes Park, Colorado, March 29-April 9, Eureka College won third place among sixty-four contesting teams. The Eureka team was the only one to go through the upper division into the semi-finals undefeated, and was the very last team east of the Mississippi River to remain in the contest. The two Eureka debaters were Max Corey, son of Stephen J. Corey, and Willard Shelton, son of W. P. Shelton of St. Louis. Professor

Durward V. Sandifer of Eureka accompanied the team as coach. On April 27 the Illinois Beta Chapter of Pi Kappa Delta celebrated this victory at Eureka College and gave honor to those who merited it for service rendered and recognition to the twelve new members to be initiated. Dr. H. O. Pritchard, one of the organizers of Pi Kappa Delta, and former president of Eureka College, was present and delivered the address. There are now 115 chapters of this forensic fraternity.

#### Bethany Circle Holds Annual Convention at Iowa City

The annual convention of National Bethany Circle was held at Iowa City, the seat of the University of Iowa, April 15-18. There are chapters of this organization of university women of Disciples of Christ at the state universities of Illinois, Missouri and the two state universities of Kansas at Lawrence and Manhattan, and of Iowa at Ames and Iowa City. The application of the Disciples "Women Students" organization of the University of Nebraska for a chapter was granted. The officers elected for the ensuing year were Miss Maxine Watts of the University of Iowa, president; Miss Helen Shaw, of the University of Kansas at Lawrence, vice-president; and Miss Marie Bennett, of the University of Illinois, secretary-treasurer. Miss Minnie Vautrin of Ginling College, China, and one of the charter members of the Alpha Chapter at the University of Illinois was one of the speakers at the convention.

#### Report of Crusades and Special Campaign

*I. Crusades Directed by Dr. H. H. Harmon, secretary of the endowment department of the Board of Education:*

*Cotner*—Mrs. Dora Winter, associate director. This crusade, March 31, had attained a total of \$847,299.10.

*Illinois*—George Aydelott, associate director. The total cash and pledges April 28 was \$175,000. The students at Champaign raised \$12,000.

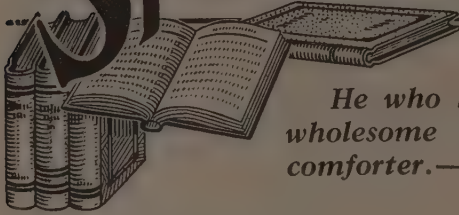
*Lynchburg*—E. L. Day, associate director. The total for this crusade April 15 was \$123,000. Great impetus was given this campaign by the princely gift of \$25,000 by William P. Lipscomb, a member of the Garfield Memorial Church, Washington, D. C., and lifelong friend of Frederick D. Power. The gift represents one-half of the sum necessary for the endowment of the Frederick D. Power Bible Chair at Lynchburg College.

*Phillips*—Staunton Allen, associate director. The total for this crusade March 31 was \$1,171,798.05; \$26,498.50 was raised during March and April 19 the total had reached \$1,177,823.55.

(Continued on page 57)



# Speaking of Books



*He who loveth a book will never want a faithful friend, a wholesome counselor, a cheerful companion or an effectual comforter.—Isaac Barrow.*

## The Worship of Nature

IN HIS book *The Worship of Nature*, Sir James George Frazer has produced a most comprehensive and exhaustive treatise of the early human tendency to personify and worship the sky, the earth, and the sun, as deities or spirits, capable of influencing human life for good and evil.

The subject is taken up by races, beginning with peoples of antiquity, and the social effects of this worship are traced in all parts of the world.

The volume comprises the Gifford Lectures delivered by the author before the University of Edinburgh in 1924 and 1925 together with much additional matter and information. These lectures were founded to stimulate and advance the study of natural theology; and by natural theology is meant the conception of God or gods that man has formed for himself, without the aid of revelation.

The author's attention has been given almost entirely to the early history of natural religion; by which he means the ideas which the ancients and backward races of mankind formed of the divine nature, and its relation to the world. In these lectures, he takes certain of these ideas as his subject, describes the conceptions themselves which have been deduced from them, whether in the form of ritual or rules for the guidance of life.

He admits that much of this information may be tedious for us; but hopes that we may find interest and instruction, if it enables us to see something of the effort it cost our predecessors to grope their way through ignorance and superstition, to what seems to us of this generation, to be the light of knowledge and wisdom.

At least, it should keep us humble and modest in our study of truth and prevent us from becoming too dogmatic.

While the book seems complete to the reader, the author proposes writing a sequel to complete the survey of the "Worship of the Sun" and to deal with the personification and worship of other aspects of nature, both animate and inanimate.

The author lives up to his reputation for exhaustive study and thoroughness.

C. A. BURNHAM.

## Mary Dobson

MARY DOBSON—musician, poet, missionary, friend and lover of humanity; for so she is presented to us, by her admiring and devoted friend, Una M. Saunders, the author.

For twenty-three years, Mary Dobson was warden of the Women's University Settlement in Bombay, and was intimately connected with the life and development of university students of Western India, as well as with that of the more advanced of the Indian communities.

Besides missionary and educational activities and research work she combined much literary and musical production; and the place such talent has in missionary labors adds interest to the story of this earnest and devout woman.

C. A. BURNHAM.

## Moslem Women

ANY book by the Zwemers on Mohammedanism is worth reading. The Zwemers have spent their lives in Arabia and Egypt in the heart of the Moslem world, and by long personal contact have put themselves amongst the foremost living authorities.

Since this book is a book chiefly about women—underprivileged women living under such galling, antiquated,

Methusaleh-old conditions as would drive Western women to distraction and rebellion, it will be interesting and profitable to women, increasing their gratitude to God that they are part of a Christ-created civilization rather than of a Mohammed-created civilization.

Take just one item—childbirth, for example. The book says, "The Bedouin mother never had, nor does she expect any help. She steps aside from the traveling caravan and, hiding behind some low desert bush, delivers herself and rubs with the desert sand the new-born babe. Then wrapping him in a cloth she goes on her journey, walking all night to catch up with the caravan that did not wait for her. It is the survival of the fittest for both mother and babe."

Here is a story of an Egyptian girl, to illustrate Magdalene-like, that "Down in the human heart, crushed by the tempter, feelings lie buried that grace can restore" in such as they. It was in 1919, during an Egyptian uprising against British soldiers in Egypt, in an orgy of murder with a frenzied mob shouting in glee. As they were "torturing the still breathing body of a youthful soldier she pressed forward weeping and kneeling down wiped the blood from his face with her gown. She was beaten back and thrust into jail. At her trial she said, 'I thought of the boy's mother so far away and what she would suffer when she knew how her son had been treated in a distant land, and that was why I cried and tried to wipe his face.'"

It is refreshing to note that the little leaven of Christian missions and Western education amongst that one-seventh of the human race has created a feminist uprising in almost all Moslem countries, not excepting Turkey, and that fundamental changes in the status of womankind are slowly but surely taking place as a result.

Most people perhaps do not understand the fall of the Caliphate or how much it means. I would judge from the reading of this book that it was no smaller a matter than the fall of the Pope would be.

Two dozen superb pictures—close-ups, chiefly of Moslem women, make the book doubly attractive.

G. M. ANDERSON.

## Books Reviewed in this Issue

THE WORSHIP OF NATURE, by Sir James George Frazer. The MacMillan Company, New York. Vol. I. \$4.00.

MARY DOBSON, by Una M. Saunders, The Macmillan Company, New York. \$1.50.

MOSLEM WOMEN, by A. E. and S. M. Zwemer. M. E. M., New York, \$0.75, cloth, \$0.50, paper.

Any of these books may be ordered through the United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, Mo.

# Glimpses of the Religious World

A BRONZE tablet, dedicated to the memory of the eleven chaplains who were killed or died of wounds in action and twelve others who died during the World War, was unveiled on Wednesday, May 5, in Arlington National Cemetery. Of the number who were thus honored, six were Catholics, four Presbyterians, four Episcopalians, two Congregationalists, two Disciples, two Methodists and one each Lutheran, Baptist and United Brethren.

Kenneth Dexter Miller, author, lecturer and authority on European complexities, has been chosen as a secretary of the Federal Council of Churches. Mr. Miller will serve as the executive of the commission on relations with religious bodies in Europe and also act as representative in this country of the Central Bureau for Relief of the Evangelical churches in Europe. Thus has the movement for knitting up closer relationships between the American churches and the churches of Europe been materially strengthened.

The Leslie Danna Medal for the most outstanding achievement in the prevention of blindness and the saving of sight is this year awarded to Miss Louisa Lee Schuyler of New York City. Miss Schuyler has been not only personally responsible for the founding of the National Committee for the Prevention of Blindness but for the inspiration of the many other individuals and organizations which have become active in this movement.

Eight thousand Bibles printed in Chinese have been purchased by General Chang Tze-Kiang of the Chinese national army for distribution among his officers. Word of the purchase was received by the American Bible Society, which announces it to be one of the biggest purchases of Chinese Bibles and Testaments ever made. General Chang, who is an officer under Marshal Feng, will autograph each of the Bibles.

Dame Rachel Crowdy, in charge of the social section of the secretariat of the League of Nations, is among the interesting notables who will visit America this summer. She will arrive in June to be present at the meeting of the National Federation of Women's Clubs which is to be held in Atlantic City, where she will speak on Child Welfare.

The World's Student Christian Federation will meet at Nyborg, Denmark, August 10-25. A majority of the student delegates from the United States will sail on the steamer Majestic on June 24 and will make pilgrimages to points of interest off of the beaten

tourist tract before the gathering convenes.

Dr. W. Russell Bowie, rector of Grace Episcopal Church, New York, is the first American clergyman to be

## "YOU'LL CALL IT DREAMING"

You'll call it dreaming,  
But I don't know.  
I walked last night  
Through a blinding snow.  
I went down a road  
And over a hill,  
And stood in the darkness,  
Lost and still.

I stood in the darkness,  
Waiting there.  
The snow made a hood  
For my tumbled hair.  
The snow made a cloak  
And covered me.  
I looked for the path,  
But I couldn't see.

I looked for the path,  
And some one said:  
"Follow the new moon,  
Straight ahead."  
And there was my mother  
Showing me  
The way as plain  
As plain could be!

There was my mother!  
She's been away;  
It's nineteen years  
This very day.  
But there she was,  
And she laughed and said,  
"Why, child, there's snow  
All over your head."

She brushed it off,  
And the air grew clear,  
The night grew warm,  
And I could hear  
A sound like singing  
Out of the skies.  
And I looked in my mother's  
Sweet gray eyes.

I looked at my mother's  
Sweet, strange mouth;  
And a soft wind blew  
Right out of the south.  
And then it was morning,  
And then it was noon,  
And we set our table,  
Cup and spoon.

My mother baked us  
A loaf of bread.  
And I plucked buds  
From a pansy bed.  
You'll call it dreaming,  
But I don't know.  
I think it really  
Happened so.

—BARBARA YOUNG in *The New York Times*.

sent abroad this year by the Committee on Interchange of Preachers and Speakers Between the Churches of America, Great Britain and France. He sailed from New York, May 22, and will spend a month preaching in the British cathedrals and in some of the larger non-conformist churches. The committee under whose auspices Dr. Bowie will make this trip is a joint organization representing the World Alliance for International Friendship through the Churches, the Church Peace Union, and the Federal Council of the Churches of Christ in America. Dr. S. Parkes Cadman is chairman of the committee, which functions in cooperation with similar committees in Great Britain and France.

After twenty-five years of continuous service, former Governor William E. Sweet has retired from the presidency of the Denver Y. M. C. A. He believes that, since the Y. M. C. A. is essentially a young men's organization, the younger generation should be more and more relied upon for its administration and interpretation.

Four-fifths of 400 children brought to Massachusetts "habit clinics," failed to get what a "normal" home should give them, according to a statement by the Massachusetts division of mental hygiene. The Massachusetts division assumes that a normal home should give a child not only food and shelter but training in conduct, affection, some of the culture of the group to which he belongs, opportunity for play, companionship with other children. According to this standard only one out of five of the habit clinic children had a real home. In most cases where the home failed the child it was not through poverty, but for spiritual reasons. For instance, of 280 children, eighty-three per cent received no teaching from their parents of what right or wrong behavior is, seventy-eight per cent received no effective control, nearly fifty per cent lived in homes showing no cultural interests, forty-one per cent lacked opportunity for normal play and ten per cent were unloved.

The first world assembly of the Y. M. C. A. since 1913 will be held in Helsingfors, Finland, during the first week of August.

Dr. G. Campbell Morgan, who has been holding a pastorate in Cincinnati during the past year, will return to England this summer for a series of engagements.

The film, "India Today," produced as a cooperative venture by five English missionary societies, has won a well-deserved success in England and will probably be brought to America. It has demonstrated the possibility of producing first-class missionary films as an educational measure.



# Let's Get A Good Start

By LUCY KING DeMOSS

## Topic Talk

WORD has come from the general at headquarters that the Triangles are going traveling and, glancing over the route, which has its start in America and keeps going on and on until it reaches breathless heights in the Himalayas, I should say this is to be a combination business-and-pleasure trip. For we shall visit countries that are advertised every year by the great tourist companies of the world as the finest of pleasure resorts and see places of historical and artistic interest and, at the same time, be in a position to look up some investments we have made in these same countries.

The first thing, and the thing in the middle, and the last thing one does on getting ready for a journey is to pack the traveling case. And someone always says to travel light! Well, at least our cases will not be packed with clothes, for we shall be able to have our laundry done at the same old place! I have an idea, however, that our baggage will not be light, for there isn't anything heavier than books and papers. If you have ever gone away on a vacation trip with the intention of doing very little dressing up and a great deal of reading, you know what I mean. Books tucked in all the sides and corners, as heavy as lead! But there must be reading matter on this trip, if we are to get the good things promised us by those who took so much trouble to organize it, so leave some space for reading.

Then, tuck in somewhere where you can get at it easily, a good note book, for the journal you will want to keep along the way—one big enough for pictures and an outline map showing the route in detail, with all the stops. This is very important, for when we are back home we will be wanting to ex-

change impressions and experiences. So, do let's begin the journals at the very first stop. For myself, I expect to have a regular composition book, with pages large enough to decorate with the pictures I shall cut from WORLD CALL, going back, perhaps, several years for some of them. Every interesting thing I discover about the places we are to visit I shall note in my book. I imagine there will be copies of the *National Geographic* and *Travel* on the floor near me, as I search for pictures and facts.

And, please, let's not be the kind of travelers who sit in the coach of a train all day and never see their across-the-aisle neighbor or know whether they are passing through farming country or tunneling through rock! There isn't a bit of use going unless this trip brings us a friendly acquaintance with folks in many parts of the world. We want to find out what they are thinking and doing and saying. I said we were going to look after some investments we have made. They are all investments in lives and the missionaries are the trustees. At the beginning of our journey, we shall stop at headquarters and get some instructions for our help and much inspiration, for the office in St. Louis is the power house that keeps the whole service system in running order. Then all along the way we shall meet up with missionaries who will be our willing guides and companions. It's a rare opportunity we shall have for the next twelve months.

How I wish that at the end of the trip every ticket would be punched twelve times and every note book filled! Well, of course, allowing for accidents to health and that sort of thing. Here are some things that will be ours if we complete the journey:

1. A better understanding of our United Christian Missionary Society, how it works, who are the officials.
2. Something of our missionary work right here in America.
3. A fascinating glimpse of five of our foreign missions and interesting facts concerning the work of our friends, the missionaries.
4. The thrilling thought that all we have seen is the carrying out of Christ's last commission to his friends and that we are helping to bring it about.

## Rice and Opium

RECENTLY we visited a rice kitchen in Wuhu. A wealthy rice merchant has constructed a shelter and is feeding about 3,000 people a day—beggars, poor, lame, halt and blind. There are reported to be 5,000 beggars in the city, which has a population of about 110,000. When we arrived at ten o'clock in the morning the place was packed, row on row and quite orderly, and they were being liberally fed. There was evidence of system and organization. Contributions are received for the kitchen, though the expense is borne by the merchant. The kitchen is to be conducted for three months.

Pastor Chow, of our Chinese church in Wuhu, who is a graduate of Princeton and Yale, disapproves of such a method of helping the poor, and indeed it does smack of the granaries and shows of decadent Rome. One cannot forget, either, that this winter rice made a great and sudden jump in price, which meant fortunes to the rice merchants and distress to the poor. Wuhu is the greatest rice port in China and therefore one can safely say the greatest in the world. It is a very crowded, dirty and ugly city with enormous wealth behind great gray walls between which swarm and crawl these 5,000 awful beggars. It gives one a depressing feeling of helplessness. It is an economic problem and one difficult of solution with the country infested with soldiery and militarism and sodden with opium. It may be that opium is the key to the situation, for the "generals" are only bandits fighting for the possession and monopoly of opium with its income of millions for themselves and death for the people.

VERNA WAUGH GARRETT.

Nantungchow, China.

## Program For Triangle Clubs

### World Friendship Tour

*"The world is a great book, of which they that never stir from home read only a page"*

July

### A LOOK AHEAD

HYMN

PRAYER

BUSINESS PERIOD

DEVOTIONAL SERVICE:

Hymn: *Savior, Like a Shepherd Lead Us*

Guide Book: *Traveler's Psalm—121*

Prayer: *Pray that you may have eyes to see; ears to hear, and a heart to understand the needs of*

*God's people everywhere as you go on the World Friendship Tour.*

### LAUNCHING THE NEW YEAR'S WORK

Discussion:

*Aims—Membership, Offering*

*Honor Roll*

*Continent-wide Reading Contest*

TALK—*World Friendship Tour: "Places and Peoples we will visit."*

BENEDICTION

## Meeting New People

This month I distributed quite a bit of literature among people in Hatta, but the evangelist and I spent most of our time in the villages. The farmers have been very busy, and as a result much of our work has been of a personal nature, with one or two. The same is true of our Bible women's work. This has led us into new places and we have met some new people.

C. H. THOMSON.

Hatta, India

## Christian Endeavor Forges Ahead

By Cynthia Pearl Maus

WITH the beginning of July, 1925, the intermediate, senior and young people's societies of our great brotherhood began work in earnest on the new Four-fold Fidelity Christian Endeavor Standard and Program. Reports on the progress of Christian Endeavor societies on this new and distinctly educational program are very gratifying. Each society has been challenged to measure up to at least seventy-five per cent efficiency on the four sections of the program by June 30, 1926, and there is every indication that a large majority of societies will reach that goal.

In this new program, all the societies were challenged to select from among the list of special objects on this page one that measures their strength and fidelity and to underwrite its support by individual pledges of \$1.00 or more and by observing in connection with the monthly missionary program a special self-denial offering to be applied on the support of the special object which the society had selected as their portion of our world-wide missionary task.

It is interesting to note that nearly a thousand of these splendid societies are supporting special objects ranging from twenty-five to four hundred dollars; and that more than a thousand others have accepted one or more shares in either the Boys' Orphanage at Damoh, India, the Bertha Merrill Memorial Work, Community House, New York City, or the Oriental Work on the Pacific Coast under the direction of Ben E. Watson.

Intermediate, senior and young people's societies of California North and South are underwriting the rehabilitation and support of the gospel steamer Oregon in far away Africa, and the Christian Endeavor societies of Texas, the Lone Star State, are

### Senior Christian Endeavor Topics

June

6. How May We Create and Spread Happiness? Matt. 5:1-12; Acts 8:4-8. *Following the Trail of the Church's Activity*, May, 1925, WORLD CALL, page 10.

13. How to Get Things Done. Neh. 1:1-3; 3:28; 4:1-6, 16-23. *Who Put the "You" in Youth?* May, 1926, WORLD CALL, page 17.

20. How Much of a Goal Should Money Be? Matt. 6:19-24, 33. *The Obligations of Christian Capital*, June, 1925, WORLD CALL, page 20.

27. What May Japan and Korea Expect From Christianity? Micah 6:6-8. *Christianity in Japan Today*, June, 1925, WORLD CALL, page 29.



Ray E. Rice  
Your representative at  
Damoh, India

1. Fidelity Share in the Oriental work among the Japanese on the Pacific Coast .....\$ 10.00
2. Fidelity Share in the Boys' Orphanage in Damoh, India ..... 10.00
3. Fidelity Share in the Bertha Merrill Memorial Work, New York City.... 10.00

#### Annual Support

4. For a bed in any mission hospital ..... 25.00
5. Of a missionary's stereopticon for India..... 25.00
6. For an orphan child in Africa, India or Tibet.... 50.00
7. For a native evangelist in Africa ..... 50.00
8. For a Bible woman in India ..... 50.00
9. For a mountain school scholarship ..... 50.00
10. For a Bible woman in China or Philippines ..... 75.00
11. For a native evangelist in India ..... 100.00
12. For a native evangelist in Philippines ..... 225.00
13. For a native evangelist in China ..... 250.00
14. For orphans in American Benevolent Home.... 250.00
15. For a Standard Young People's Conference (7 days) ..... 300.00
16. For aged in American Benevolent Home ..... 350.00
17. For Bible woman in Japan ..... 350.00
18. For aged ministers..... 360.00
19. For student in College of Missions ..... 400.00



Ben E. Watson  
Your representative on  
the Pacific Coast

supporting Mrs. F. J. Huegel of San Luis Potosi, Mexico. We look forward with joy to the time when the Christian Endeavor societies in every state in this great Union will have their own special missionary work.

The 1925-26 world-wide missionary goal is FIFTY THOUSAND DOLLARS. At the present time but little more than half of this amount has been received. The time is short, Endeavorers. If your group has not yet had fellowship in this world-wide task, begin now to deny yourself that His Kingdom may come in and through your loyal cooperation in this mighty Christian enterprise.

During the recent World War we all observed our meatless days, our wheatless days and heatless days. If necessary, young people's societies might inaugurate, in times of peace, a luxury-less week, denying themselves sodas, sundaes, candy, movies, etc., in order to have fellowship in His Kingdom-building enterprise. We are counting on the self-sacrifice of Disciple of Christ young people to increase the Christian Endeavor offerings of last year by at least twenty thousand dollars. Has your society had a part in this kingdom increase? If not, your offering must reach the headquarters' office of the United Christian Missionary Society not later than June 30, 1926.

The time is short, the task is great.

### What I Would Be

I would be true, for there are those who trust me  
I would be pure, for there are those who care.  
I would be strong, for there is much to suffer.  
I would be brave, for there is much to dare.  
I would be friend of all, the foe, the friendless.  
I would be giving, and forget the gift.  
I would be humble, for I know my weakness.  
I would look up, and laugh and love and lift.

### Intermediate Christian Endeavor Topics

June

6. What Do I Get Out of My Reading? Phil. 4:8, 9; Ps. 119:9-16. *The Gift of Reading*, June, 1925, WORLD CALL, page 49.

13. How Does Speech Reveal Character? Luke 6:43-45. *Believing-Practicing*, March, 1926, WORLD CALL, page 35.

20. How Can We Take Our Religion with Us on Our Vacation? Ps. 139:1-12. *The Church Gets on the Job*, May, 1926, WORLD CALL, page 20.

27. What is Our Christian Duty to Japan? Micah 6:6-8. *An International Disaster*, January, 1925, WORLD CALL, page 11.



# Woman's Missionary Societies and Circles

## "Praying and Going Forward"

### Bible Study

THE people said, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?"

Moses said, "Fear ye not, *stand still*, and see the salvation of Jehovah which he will work for you today."

Jehovah said, "Wherefore criest thou unto me? Speak unto the children of Israel, that they *go forward*."

These three voices bring before us one of the most thrilling events in Hebrew history. The children of Israel after centuries of bondage had been made free by the hand of Jehovah through the leadership of Moses, and were journeying to the Promised Land. But they had come to a situation of extreme difficulty. The Red Sea was before them, "they were entangled in the land, the wilderness had shut them in," and behind were the pursuing chariots and horsemen of the mighty Pharaoh.

Difficult situations in life have always had a way of bringing out either the best or worst in human nature ever since Adam and Eve tried to solve their problem in the garden of Eden. So it is interesting to note the reactions in this bit of history. The people, fearful in the face of overwhelming danger, lost all the inspiration of their new freedom, forgot the hard toil and lashes of Egypt, and remem-

bered only the safety and fleshpots in the land of their taskmasters. How natural was their cry, "It were better for us to serve the Egyptians than that we should die in the wilderness!"

That was the voice of slavery, and yet it was on these very people Jehovah was counting in his great program for the world's redemption.

In answer to their cry came the voice of Moses, their leader, "Fear ye not, *stand still*, and see the salvation of Jehovah which he will work for you today. Jehovah will fight for you, and ye shall hold your peace." Moses evidently did not have much confidence in the ability of the people to conquer the situation, and he had even less in himself, and so he was perfectly willing to leave the whole responsibility with Jehovah. Had he not by signs and wonders led them out of Egypt? Had they not seen by day and by night his guiding presence in the pillar of cloud and fire? So much is revealed of the human side of the story.

Then Jehovah's voice was heard. He was dealing no longer with slaves but free men and women on whom much was depending, and he spoke to Moses in stern discipline as he said, "Wherefore criest thou unto me? Speak unto the children of Israel that they *go forward*." What these people and their leader needed was an experience in faith and courage, and this they found in obedience to Jehovah's command as they *went forward*. They were the same men and women and children who stood on the far shore of the Red Sea the next day, but their song of triumph had a very different sound from their former wail of wanting to die as slaves in Egypt!

All this happened thirty-five hundred years ago, but this great program of redemption has gone steadily forward through the ages as fast as God could take his children with him. He spoke to the children of Israel through Moses, but today he speaks to us through Christ's command, much as the one spoken so long ago, "Go ye into all the world"; in place of the guiding fire and cloud, today we have the promise of the abiding spirit of his son, who said, "Lo, I am with you alway."

What our missionary societies need today is a new adventure in faith and courage in face of difficulties. Our Father will open the way as loving, praying and giving we *go forward*.

ELLIE K. PAYNE.

Indianapolis, Indiana.

### The Old, Old Story

MY BIBLE woman and I had three days out in the country recently, in nine tiny villages. Old Shih da-ma, who lives at the foot of the mountain,

has sold over four hundred gospels and Scripture portions out there this last year and has the gospel as her one topic of conversation. It is remarkable the amount of information she has been able to get across to her neighbors during these months. We started from her home just after breakfast and had a fine meeting in the nearest village, then most of that village followed us on to the next one and heard the story all over again, and then with these of the second village trailed along over the paths to the third village, and so on. This was continued until almost dark, and by that time almost everybody in the crowd knew all the tracts and stories by heart. As we wound our way back home there were at least fifty in the line, all singing at the top of their lungs and scattering off in smaller groups toward their own villages, singing as they went.

The last morning we were just wondering to which village we would have time to go before our chairmen arrived, when we saw people coming from all directions and we soon had a big meeting right there at the door. I counted people from six different places in the audience and they hung on to us begging us to stay a few days more. I have never seen so many open doors.

LAURA LYNNE MAJOR.

Luchowfu, China.

### Woman's Missionary Society Program

"Speak—That They Go Forward"  
JULY

*A Year with Missionary Books*

President presiding:

HYMN: *Stand Up, Stand Up for Jesus*

PRAYER

BUSINESS

OFFERING

Program in charge of leader:

DEVOTIONS: *Praying and Going Forward*

HYMN: *To the Work*

BIBLE LESSON—Exodus 14:13-15

PRAYER

REPORT FOR YEAR OF READING CONTEST

TALK: *Value of Reading to Society and Church. The Best Book I Read (Each person name book). The Best Thing in World Call (Discussion)*

SPECIAL MUSIC

PLANS FOR NEW YEAR

CIRCLE OF PRAYER

BENEDICTION

### Circle Program

Christ at Work Through His Church

July: The New Year—Make Definite Aims

"In all thy ways acknowledge him, and he will direct thy paths"

CHALLENGE TO ADVANCE

Business period in charge of president

HYMN

PRAYER

BUSINESS

ROLL CALL: Respond with Scripture verse on Service

Program in charge of leader

DEVOTIONAL:

*The New Testament a Missionary Volume*

Hymn: *I Love to Tell the Story*

Bible Lesson and comments: Isa. 1:2; John 12:20-26, 32; Acts 5:42

Prayer: That the Circle may help others to know the Christ and that the Bible may be more widely read and understood

Offering

TALK—*Debit or Credit*

DISCUSSION: *Objectives for New Year—Aims, Reading Contest*

# The Program of Advance

## The New Year

VERY soon the books for the missionary year will close and we will stand on the threshold of another year. All that the old year held of joy and success we would carry into the new. May no failure or success of the past year hinder our progress for the new year.

"Speak—That They Go Forward" is the challenge for the new year.

The Program of Advance will be—through prayer; through study; through service; through stewardship.

Let the call for prayer be sounded far and wide. Every missionary woman should observe the Morning Hour of Prayer.

Information leads to inspiration and realization. Boys and girls, young people and adults will be reading as never before missionary books and magazines. Daily Bible reading will have new emphasis the coming year. With a wealth of new missionary books and suggestions for a well-rounded course of reading for all ages, we begin the new year of study with purpose and hope.

The Lord takes every Christian into partnership with himself in all his redemption work. Happy are they who hear his call for service and answer. Day by day the call is coming for more

helpers to "Go work today in my vineyard." Fifty thousand new women should be enlisted for service during the new year.

A missionary home on furlough from Tibet said in a recent address, "America is intoxicated with luxury." What a rebuke when in every mission point around the world the work cannot go forward for lack of adequate support. Is it not time that we begin to talk in terms of giving for others in proportion to the amount spent on self? A true Christian will not withhold from the Lord that which belongs to him.

## A Continent-wide Reading Contest For Young People

IT IS the aim this year to enlist every young person in every local church in the continent-wide reading contest for young people. The books have been selected with the utmost study and care and the list contains the best books available in the following groupings: biography; home missions; foreign missions; fiction; devotion; stewardship; recreation; religious education and general. Every Circle and Triangle wishing to attain the Honor

Roll Standard will find one of the requirements as follows:

"Fifty per cent of the membership reading one book in each group." Individual recognition will also be given to all who read the nine books and a daily selection from the Bible.

All young people interested in books of travel, adventure, fiction and biography will be interested to know more about the continent-wide reading contest for young people.

Circles and Triangles can challenge other organizations in the church or a neighboring church. Let us make this a great reading year and take a world-wide trip through good books which will bring rich returns in friendship and knowledge.

## A Stay-at-home Journey for Juniors

WHO would not like such a trip as this, especially as it is to be taken over the S. B. R. R. (Story Book Reading Route) via E. C. and H. F. (Easy Chair and Home Fireside) Line. Within easy reach of all. Secure your reservations early.

Tickets issued July 1, 1926; good till June 30, 1927. We shall visit, through story books and *King's Builders*, every foreign land in which we have mission work, as well as many interesting places in our own country. Stopovers allowed at all points. All aboard!

# Echoes From Everywhere

## Making the Message Vivid

This month started with a big New Year's meeting for Christians and non-Christians in Hatta. It has been followed throughout the month with big meetings in surrounding villages, especially where we are doing our most regular work.

We have attended two religious festivals nearby where great multitudes of Hindus have been going on religious pilgrimages. Our sales of tracts and Bible portions, 376, has far exceeded our sales in any other month. The evangelists and Bible women have received repeated requests to sing and preach the gospel message. Our partophone and pictures and charts have helped much in drawing the people and making vivid the message. The door is open for preaching. May God bless and make fruitful the Word.

C. H. THOMSON.

Hatta, India.

## A Prayer Room in Batang

One of the most encouraging features of our recent work is the response given by our native Christians to the opening of a prayer room in our temporary street chapel, the use of which room has now continued for over three months. The home conditions of very few of our Christians are favor-

able to that private prayer life which is so necessary to growth in true spirituality. So we have one of the rooms prepared each Wednesday afternoon about three o'clock and those of our Christians who desire to do so go there to pray alone.

On one Wednesday afternoon of the month there is a meeting together for united prayer and for discussion of some Bible teaching on prayer. Although attendance is not large the evident earnestness and deepening spirituality of those who come is very gratifying. This emphasis upon prayer and the unquestionably high Christian character of our two native evangelists have done much to steady and maintain the local church during these troubled times.

J. RUSSELL MORSE.

Batang, West China.

## New Volume Presented To the Missionaries

The evangelist, Percy G. Cross of Winston-Salem, North Carolina, in association with George W. Coan, Jr., of the same city, has sent to the missionaries throughout the world a copy of his new book, *Bogus or Bonus Lives*, printed by Dorrance, New York. This was his Ph. D. thesis and is a very interesting and scholarly discussion of the great social, political and religious interests of our day. The various

chapters deal with Freedom, Justice, Toleration, Patriotism, Idealism, etc.

## Hidden Answers

1. What is the worst thing about boys?
2. What and when is Children's Day?
3. Who said "I dream of what I may be able to do for China through her some day"?
4. What new city in the Desert of Sanai did the World War create?
5. How many institutions in India are under Protestant missionary auspices?
6. On what is the new fight in Russia to be waged?
7. By what name is Christy Institute known in Osaka?
8. What is the task of the Commission on the Ministry?
9. What prominent United Society officer has recently resigned?
10. What delicacy was secured on a trip in Africa?
11. Who recently held a meeting in Jamaica and with what results?
12. What honor has come to the daughter of missionaries?
13. "You cannot educate a procession." What procession?



### Their First Bath

December was a busy month around the hospital as well as being one of the coldest months I have experienced since living in Batang. About a week before Christmas a whole village a day's journey away decided to have relapsing fever and all of them that could travel came to the hospital for treatment. These people all wear goat skin garments or the heavy woolen garments peculiar to the country folk, and when they entered the hospital and were given a bath (probably the first one in their lives) and clothed in one cotton garment their demands for covers were many and loud. I used all the hospital had and all I could spare but some of them were still cold, so I took up some of my rugs and covered the remaining shivering ones. Besides this we burned fifty catties of charcoal one night and the succeeding days nearly as much per day for a week. These country folk make very good patients in spite of the fact that their ideas of cleanliness are rather primitive. Nearly all of them brought what food they would need while here and all they asked for was the dose of "914" and a place to stay until they could travel again.

During the Christmas holidays the hospital assistants and helpers decorated the place in flags and evergreens and gave it a very festive air. The evangelists had a good opportunity to tell the Christmas story to these people, many of whom had never heard it before.

NINA P. HARDY.

*Batang, West China.*

### Reaching the Zenanas

This month we have gone to seven different villages and made altogether 253 visits. One village we visited for the first time is very pretty, with hills surrounding the little low houses and white temple at the edge of the village. As we drove in we met some women who had gone to the well to draw water and were going back with their waterpots on their heads. We found them very friendly. They were curious to know just where we had come from and for what we had come. They insisted that we go first to the home of the headman of the village and conducted us to his house, where the big iron doors were opened and we were invited into the courtyard. It was a very spacious house and standing in the inner door were about a dozen women with their saris pulled partly over their faces.

They brought a bed for us to sit on and the people from outside gathered around us until there were about seventy-five of them. Several from the household were present and we know there were others on the inside who would not be allowed in the open courtyard. We played the Victrola and preached and they listened very well for such a large group. We were invited to come back and hope to get into

the inner part of the house next time.

ETHEL SHREVE.

*Kulpahar, India.*

### Unveiled Miss Kingsbury's Picture

Many missionary societies throughout the country held a memorial service for Miss Mary Kingsbury in connection with the Easter Week of Prayer. The society of University Place Church, Enid, Oklahoma, was fortunate to have for this occasion David Menzies, son of Mr. and Mrs. W. G. Menzies, who had lived in India and knew Miss Kingsbury. He told many interesting incidents of her work and how she had endeared herself to the people among whom she labored. Mrs. Georgia McKinney, state secretary of the missionary societies of Oklahoma, unveiled a picture of Miss Kingsbury, following a solo, "Only Remembered by What She Has Done," a song which was sung at Miss Kingsbury's funeral by the Indian girls among whom Miss Kingsbury had labored.

### Contrasting the Old Way and the New

Mrs. Ray L. Six is teaching home economics in the Girls' School and using real babies for the girls to bathe, dress and be responsible for feeding correctly. The gateman at the church has twin baby boys about two and a half months old. The mother has no milk and the babies were about to starve to death. She was feeding them puffed rice balls, soaked in water, three times a day. Once a week, on laboratory day, the babies are brought to the school to be bathed and weighed and the girls keep a weight and growth chart. Then each girl has to be responsible for a week at a time for fixing the milk for the babies and seeing that they get it at proper intervals. One is being given cow's milk and the other is getting tinned milk, so that results may be compared. The babies' big sister is responsible for them at home, so she is being trained too. The girls also have a "perfect" baby to watch in the child of Mrs. Liu, whose baby girl is about six weeks old. She brings the baby to the school every week and bathes it for a demonstration. The baby is fed every three hours and sleeps most of the time. There was never a healthier or better cared for baby. This class is for senior girls only and they are greatly interested.

There have been five baby girls found dead in the ditch near our gate and eleven in the alley between here and the girls' school. It is said that Luchowfu is about the worst place in China for destroying baby girls. We found twin girls in front of our gate, dead, one day, with not a stitch of clothing about them. Dr. Corpron said they probably had been killed when they were born.

MRS. O. J. GOULTER.

*Luchowfu, China.*

### These All Died in the Faith

Miss Roberta Vice, April 5, 1926, LaBelle, Missouri. Teacher and treasurer of the Bible School.

W. W. Wright, March 31, 1926, Osceola, Missouri, son of Joseph B. Wright, pioneer preacher. Age 48.

Mrs. Eva Summers, March 6, 1926, Pawnee Rock, Kansas. Faithful member Bentonville, Indiana, church and missionary society.

Mrs. Ina Hackleman Rea, March 13, 1926, Bentonville, Indiana. Faithful member church and missionary society. Age 27.

Mrs. A. M. Howard, Marshall, Texas. Active member of the church and president of the missionary society. Age 35.

Mrs. Mary Bigelow Hunter, March 28, 1926, Shelby, Ohio. Devoted member of church for sixty years. Age 74.

Mrs. Floy Castor, March 20, 1926, Clarksville, Indiana. Charter member of missionary society.

Mrs. Laura W. Stiles, December 27, 1925, Los Angeles, California. Charter member of Pico Heights Church. Age 69.

### Easter Service at Emily E. Flinn Home

An Easter service with communion was held at the Emily E. Flinn Home, Marion, Indiana, and was greatly enjoyed by the twenty-one guests, many of whom are unable to attend regular services at the church. C. W. Johnston of the Central Christian Church conducted the service and was assisted by the ladies' quartette of the church.

### A Fitting Memorial

In making the quarterly report for the missionary society, Marshall, Texas, Mrs. C. D. Sandefur, the treasurer, includes \$50 for the support of a Bible helper in Tibet, the gift of A. M. Howard, in memory of his wife, president of the missionary society in Marshall, who recently died.

### Mr. Higdon Honored

E. K. Higdon of Manila, Philippine Islands, has taken over the duties of president of Union Theological Seminary, succeeding President Ryan who sailed for the States in March. He reports thirty-five decisions for Christ in the Week of Prayer Campaign. There were eleven baptisms in February, three of them from the high school department of the union schools. Mr. Higdon preached baccalaureate sermons for the Mary Chiles Hospital nurses and union high school.

# Comradeship

By ESTHER GALE POTEE

**C**OMRADESHIP means walking together. Comradeship presumes a common road. By its help we instill courage in each other. At the same time we learn to understand each other, to weigh our rights in the light of the other person's rights. On the mission field the warp and woof of all work is a close comradeship with Christ, with one's fellow missionary and with our native Christians. All of these phases of the above subject were prayerfully considered in the last convention of the Disciples of Christ in India.

This convention was held in Jubbulpore during the first two weeks of February. Never before in the history of the Disciples in India has such a large group of foreign missionaries met together in convention. There were seventy-six missionaries and forty-six children present. Some of the very momentous problems of modern missions were considered at this time. Throughout all of the deliberations a helpful spirit of mutual comradeship prevailed. Some of the striking thoughts of the convention are contained in the following excerpts from various speeches:

"Just as each letter and just as each *chapprasi* of the government of India bears the words 'On His Majesty's Service' so we too must give Christ such an exalted and such a pre-eminent place in our lives, that our friends among whom we work will look and see the unwritten words, 'On the High Service of the King, the Lord Jesus Christ.' We must not allow organizations, committees, agencies or institutions to shadow the Cross. We must show Christ to our youth."

"If we can cause our youth to be enthusiastic about Christ we need not worry about the future. We must keep our motives so clear that no one can misinterpret them. Every stroke must be towards Jesus. Motives are big things. They should be so broad that we can move about in them, they must be so high that we can grow in them, they should be so clear that all may see through them. We must take the care that is needed so that the people among whom we work can see one motive in our lives, that one motive to make Jesus known. We must play a team-game as comrades."

"One of the most needed abilities is that of understanding and appreciating others. This is impossible without imagination, the faculty of putting ourselves in the other man's place, of visualizing the causes and motives which underlie his actions. Without this we become impatient with those who differ from us. We resent a temperament that varies too much from our own. We never can hope to understand a race or a blood other than our own. It is this faculty of under-

standing others, of appreciating different temperaments, that will make of us stewards enough to surmount our natural antipathies and animosities, that will keep us from harpooning our fellow's character with the fork of our dislikes, to sizzle it over the coals of petty gossip."

"The quality of comradeship needed today in our task may be well illustrated by quoting one of Norman Duncan's interesting stories of the frozen North and the fine comradeship among the intrepid Newfoundland fishermen. In this story a crew of brave fishermen were caught in the midst of a terrible storm and washed up on the shores of a little island. Once there the all important next step was to make a fire. In a little cave on the island, somewhat protected from the fury of the gale,



—W. R. Warren

## A fourth generation missionary

Mary Theodora McGavran, daughter of Donald G. McGavran, feeding her pet fawn, Harda, India.

they collected material that meant the saving of their lives. Then to the dismay of the group, it was discovered that their matches were either water-soaked or lost entirely. Carefully each one searched his pockets, but just when hope was failing, the middle-aged member of the party found half of a perfectly good match, dry but broken. The spirit of the company rose at once. "Go on and light it," his comrades said. But he looked at the precious piece of wood and answered, "No I simply can't do it. It is the only one we have and it's a stub at that. The life of every one here depends on that match. My fingers are too shaky." He handed the broken match over to one of the younger men, a vigorous young fisherman. The young man took it and set about the lighting of the fire with a great show of confidence. But just as he was on the point of striking the match, he hesitated. His fingers trembled, his face was pale. "Men," he confessed, "I can't do it. I am afraid to do it. What if it goes out." And that strong young man was trem-

bling all over, not from cold but from facing the responsibility of striking a match. Then it came about that the oldest man of the company agreed to light the fire. He prepared for it carefully. He got on his knees beside the faggots; he bent nearly double; he instructed his companions to stand close about him. As he struck the match they all held their breath. A tiny flame resulted. The old man shielded it in his gnarled but steady hands, while his fellow castaways encircled him compactly. The flame grew, and lo, it caught the shavings, then the faggots, and soon the pile of driftwood was burning briskly. The men were saved."

## Toc H Lamp in the United States

**T**HE first Toc H lamp to be brought to the United States arrived in February in the custody of William B. Lusk. The lamp was lighted by the Prince of Wales in December at Prince Albert Hall, London, in the presence of 5,000 friends. Toc H is merely the army signalers' way of pronouncing the initial letters of Talbot House, a club founded by a war padre, Tubby Clayton, at Poperinghe in the Ypres salient in December, 1915.

"This club did such a wonderful work," said Dr. Lusk on his arrival, "in upholding the morale of officers and men through those terrible years that in 1920, when England, bereft of its best manhood and impoverished by its terrible losses in treasure, seemed to be losing its grip, Tubby Clayton gathered around him a score of survivors who had known and loved the old house, and they resolved that with the blessing of God, Toc H, born anew, should do for England in peace time what the old Toc H had done for many in the darkest days of the war."

"From very humble beginnings the little family has grown, until today it numbers a million members scattered over the face of the whole earth. It has never set out to be a veterans' organization, but has aimed to draw into its membership young men of 18 years and over. It is a league of youth, frankly and avowedly Christian."

"There has never been any attempt," Dr. Lusk said, "to win adherents by publicity or propaganda. One of the four points of the Toc H compass is 'to spread the gospel without preaching it.' The whole gospel of Toc H might be summed up in the prayer: 'Help us to think fairly, to love widely, to witness humbly, to build bravely.'"

"The ceremony of the Lamp brings us to the very heart of Toc H. It is called a Lamp of Maintenance and is intended to keep in remembrance among the younger members their old brethren, those who gave their lives in the struggle, and to show in the light of the Christian religion that their sacrifice was not in vain."



# Missionary Illustrations of Uniform Sunday School Lessons

## June 6: Jacob and Esau

All the world knows the story of Edith Cavell, that brave English nurse who was shot by the Germans. When she knew she had but a few hours to live she spent her time in writing to relatives, and others whom she hoped her last message might influence for good, and in reading her Bible. Then in her last talk with the British chaplain she uttered these words which, wherever her story is told, shall be repeated for a memorial of her, "Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred nor bitterness toward anyone."—*Tarbell*.

For still in mutual sufferance lies

The secret of true living;  
Love scarce is love that never knows  
The sweetness of forgiving.

—*Whittier*.

## June 13: Joseph's Fidelity

About a hundred years ago a small Negro lad was taken prisoner in Africa at the time of a conflict between two hostile tribes and sold as a slave. He was exchanged for a horse but his new owner thought he had made a bad bargain and brought him back. Then he was sold for a flask of rum and again returned. A third time his original owner sought to get rid of him by exchanging him for a few pounds of tobacco and this time also his new owner refused to keep him. Finally

a Portuguese slave trader bought him and sent him off on a ship. An English warship seized the slave ship and freed the prisoners. The boy came under Christian influences, received a good education and eventually became bishop of the Negro mission in West Africa. This is the life story of Bishop Crowther, the first African bishop—another Joseph, who found in humiliating ruin God's chosen pathway to honorable service.—*Selected*.

## June 20: Judah's Plea

A young Chinese named Wang had become a follower of Jesus. After he was baptized Wang at once started off to his home, away in the heart of the Shantung province. He dared not expect that his reception would be pleasant, for were not all the other members of his family worshippers of idols? Some time passed, and then one day the missionary who had baptized him received a visit from this convert. A look at Wang's beaming face was enough to see that he was very happy, and the reason was quickly told. "With the help of God," said Wang, joyfully, "I have brought my whole family, eleven persons, to believe in the Lord Jesus."—*Selected*.

## June 27: Review

MRS. LOUISE KELLY.

Indianapolis, Indiana.

# An Incident

By VIRGINIA STEWART ERSKINE

MISS OKAZAKI, a Christian woman, who now makes her living by sewing for the missionary families in Osaka, Japan, prepared herself as a young woman to be a kindergartner but became almost totally deaf and had to give up that profession.

She felt for many months that her life was wrecked, and she almost wrecked her health by grieving. But through the kind persuasion of friends she developed her skill in sewing, and now finds a field of service which comforts her increasingly as the years go by.

She has without question striven to live a Christian life day by day. But recently she has learned a new lesson. I want to try to tell you the experience as she told it to me.

It seems that she was a wayward and willful girl when in high school, and the kind foreign *sensei* (teacher) was sorely tried. Miss Okazaki says, "My *sensei* was too kind and too patient with so bad a girl as I was." She promised often to obey the rules but her love for *sensei* and for God was not

so great as her love of her own pleasure.

After Miss Okazaki left the school and as time passed her heart was softened and her understanding was opened to the truth of the *sensei's* teaching. And especially after her great affliction came upon her the memory of the many ways she had grieved that good friend filled her with remorse. Through all these years she imagined those teachers, especially the foreign *sensei*, as unforgetting and unforgiving.

After twenty years she recently entered that *sensei's* home again, this time in the capacity of a seamstress. She was received with all the graciousness of Christian love and with the tenderness of a mother. It was one of the great surprises of her life.

When evening of that first day came and the household gathered for family worship she still was too dazed by the miracle to do otherwise than decline when asked to join in the circle of prayers. Through all these years she has made her deafness an excuse for refusing to take an active part in worship.

The following evening in spite of

the presence of a few Christians and non-Christians from outside the home she longed for the opportunity of the evening before.

I have asked Miss Okazaki's permission to copy the following from the diary which she is keeping in English.

"When *Sensei* came home to supper I made request to her, 'Oh, my adored *Okasama* (Mother), I wish to pray tonight.' She seemed indeed happy. I prayed for the first time in twenty years before people. I will write my prayer from memory:

"Our Father, forgive our doubt and indifference. Because we have plenty of needful things and a warm place to live we imagine that thou dost love us better than others but we know we do not deserve more than others.

"At this time I came to this happy and love-full home for the first time in twenty years.

"As I think over the past I know that I was wrong and I made *Sensei* a great deal of trouble but she does not blame me now and loves me as long ago. I learn from this that we must love our enemies as she loved me.

"Oh, Father, I did not think of others because I was fortunate and happy, and also I did not come to thee.

"Please help me to keep a tender heart, and childlike and by thy spirit cleanse my sinful heart. Please give me power to be an example to others.

"I believe now that thou wilt bless me and give me power to come to thee. Oh, Lord, accept my thanks for all."

"After I prayed I knelt beside *Sensei*, and she patted me and said she was happy and I was happy too."

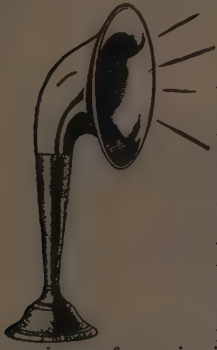
My little friend, Miss Okazaki, tells me she has tried for many years to be loving and forgiving and she thought with some success but now that she has had this example of divine love in a human friend she sees her little successes as only a beginning. She says, "Now I know what it means to love and forgive."



—W. R. Warren

## The West in the East

Among other events given in their honor was an Indian breakfast for Mr. and Mrs. W. R. Warren at Kulpahar, India, at which the guests were dressed in Indian costumes. Front row, left to right: Mrs. P. A. Sherman, Miss Neva Nicholson, Mrs. W. R. Warren, P. A. Sherman; back row, Miss Mary Campbell, E. C. Davis, Miss Ethel Shreve. They were served on the floor and ate with their fingers in true Indian style.



# Station UCMS Broadcasting

WORD comes of the engagement in China of Miss Carrie A. Allman to Gordon L. Burke, vice-consul from the United States to Nanking. Miss Allman went to China about two years ago as supervisor of music in the Christian Girls' School, Nanking. She writes that Mr. Burke was born in China, his father being a missionary in the Southern Methodist Mission, and that they expect to remain in that country, adding, "I shall still have wonderful opportunities to continue to bring the life of Jesus and his message to the people of China."

The many friends of Mrs. T. F. Reavis, who recently returned with her family on furlough from Argentina, will regret to learn of the death of her mother, Mrs. F. J. Yokley, of Elsberry, Missouri. Mr. Yokley is pastor of the Christian Church in Elsberry. Mrs. Yokley died following an operation and was buried at Canton, Ohio.

A telegram from Mexico reports the death, April 19, of Mrs. Gamard, mother of Mrs. Ezra A. Lines, of San Luis Potosi. Mr. and Mrs. Gamard made their home with Dr. and Mrs. Lines. Mrs. Gamard has been in feeble health for some time. Many friends will sympathize with these friends in their loss.

The figures for this last year on the growth of all religious bodies in America, as reported in the *Christian Herald*, show that our people, for the fourth consecutive year, have led in the per cent of net gain in membership. Our percentage for this year is 5.14.

Word comes from the Philippines that Miss Esperanza Quazon of Manila died January 5. She was a great friend of our Mary J. Chiles Hospital in Manila and contributed \$6,000 for the hospital annex last year, as well as having made annual contributions to the work of the hospital for some years. The letter states that she left something in her will for the hospital.

On March 13, a cable came from the Commission in the Philippines stating that the action of the executive committee with regard to Mr. and Mrs. Leslie Wolfe's recall had been sustained and that they should return to America at once. Mr. Wolfe was cabled to this effect. A cablegram has come from the Philippine Mission stating that Mr. Wolfe is sending in his resignation and will remain to work independently. In response to a cable

sent to the Philippine Mission asking if any churches have withdrawn, the following answer has been received: "There has been no withdrawal from the mission. Continue in support of churches. Tagalog Convention will be held April 15. Will telegraph later. Leaders insist there will be no separation. (Signed) Advisory Committee."

The Christian Board of Publication has extended aid to our young people's conferences this summer as it did last summer by giving us the services of Miss Ida May Irvin for three months. Her field will be in the elementary work associated with Miss Lewis, for which she is so well fitted both by her previous experience and by her two years of training at Auburn Theological Seminary.

F. D. Butchart of the Broadway Christian Church, Cleveland, Ohio, has resigned, effective June 30, to accept the call to the West Boulevard Christian Church of the same city. The work of the Broadway Church has been supported by the Cleveland Disciples' Union and the Ohio Christian Missionary Society and the United Christian Missionary Society. Mr. Butchart was called as the pastor of the Etna Road Church, as it was then known, twenty-two years ago, and after six years ministry, resigned to give two years of field work for Hiram College. He then returned to the Etna Road congregation with the understanding that the church should adapt its ministry to the changed neighborhood caused by the incoming of the Bohemian and Polish people. The present church building was erected twelve years ago and called the Broadway Christian Church. Eleven nationalities are represented in the membership of this church which numbers 325.

The treasurer's report shows a steady increase in the year's current receipts to the general fund. The gain of \$96,000 over the same period last year, and the increase of contributing churches and organizations, is most encouraging.

News comes that good progress is being made in connection with the erection of the two school buildings at Asuncion, Paraguay. United States Minister, George L. Kreeck, who has recently gone to Paraguay, has been very kind to our missionaries and has become a warm friend and supporter of the school. He has recently made a report to the State Department, Washington, in which he commends our mission for its fine building program and speaks very highly of the merits of the school. He states that the school has the confidence of the nation and numbers among its students the children of many government officials and

influential citizens of Paraguay. He adds, "If all North America efforts were so well directed as is this institution, there would be the strongest of friendship established and Pan-Americanism soon realized."

The College of Missions has completed its new charter and reorganization according to the terms of the survey report and resolutions passed at the Oklahoma City Convention. Recently several meetings have been held working toward the future location and plans for the College of Missions. The attendance for next year will necessarily be very small because quite a group of missionaries are already trained and ready to go to the field, and from the further fact that just now the emphasis in most of the fields is not on new missionaries but on the great need of strengthening and consolidating the work already established.

The foreign department is planning to send out nineteen new missionaries during the coming summer and fall. This number is not sufficient to replace the percentage of loss from death, retirement and other causes. Since we are losing from service twenty-five missionaries, the net loss will be six for the year. The new missionaries will be sent to the field only to fill very urgent emergencies.

Among those attending the World Christian Endeavor Convention in London in July will be Ben Watson, superintendent of our Japanese work on the Pacific Coast, who has been granted a two months' leave of absence for that purpose.

In the interest of encouraging daily Bible reading, a small booklet is being prepared by the auxiliary department giving a theme for each month and a text for each day. Twelve missionaries have been assigned a theme and will select the daily readings for that month. The name of the missionary will appear in the booklet with the month they have prepared.

The group at headquarters is anticipating with the keenest pleasure welcoming Miss Joy Taylor into its family circle. Miss Taylor comes to head up the new department of missionary education and will probably assume her new duties early in the fall. She comes well qualified for the work. A graduate of Bethany College and Columbia University, she has done special work in the College of Missions and has had valuable experience as a pastor's assistant, in school administration work and as educational director of the Young Woman's Christian Association in Indianapolis, from which position she comes to the United Society.



# Governor of Indiana Speaks

By F. J. KING



Disciples of Christ student banquet at Purdue University, Indiana, when Governor Jackson (center front) was guest of honor

LAYING aside the cares and worries of the chief executive of the State of Indiana, Governor Ed Jackson traveled to Lafayette, the home of Purdue University, to become again one of the members of the local group that is making the life of the students of Purdue University who are members of the Christian Church one of service to their fellow men. Governor Jackson was the first teacher of the student's class at the First Christian Church, Lafayette, selected by Robert Knight, student pastor, and each year lays aside his other duties to attend the annual banquet of the class.

The Purdue student class of the First Christian Church now numbers 250 men and sixty women as enrolled members. The weekly attendance at Sunday school numbers 154 men and forty women. This splendid record of attendance is due largely to the energy and influence of Robert Knight whose friendship and sympathy is felt by every member of our church in Purdue and by many other students not affiliated with our brotherhood. A men's class with an attendance of forty and no organized woman's class was the foundation on which the present splendid organization was built.

Christian leaders are each year graduated and sent into the active channels of the industries of the country to show by example the place of Christianity in the affairs of business. They have learned their Christian leadership under conditions that have permitted them to fit it into the matter-of-fact affairs of the world and have become fitted to carry the teachings of Christ by layman leadership. Governor Jackson's annual return to be with the students at their banquet is an example of the grip that the work at Purdue takes upon those who come in contact with it.

## Progress in Race Relations Meet

By R. B. Eleazer

THE seventh annual meeting of the Commission on Interracial Cooperation, which was held at Tuskegee Institute April 8-10, was the most numerous attended in the history of the movement, and, in the opinion of many, the best. Sixty members of the commission and staff were present from all parts of the south, besides more than a hundred visitors. Among the number were many well known ministers, educators, business and professional men, Y. M. C. A. secretaries and leaders of women's religious and civic organizations.

The reports from the field were encouraging, indicating decided and general improvement both in interracial conditions and attitudes. Assistance rendered in hundreds of colored school projects; health campaigns conducted; clinics and hospitals established; sewers, street paving, water, lights and other public improvements secured for Negro sections in a number of cities; library facilities, rest rooms,

parks, playgrounds and pools provided; appointment of Negro probation officers, the furnishing of legal aid, and the inclusion of colored welfare agencies in community chests were among the lines of successful interracial effort reported.

The commission was especially gratified with the wide-spread anti-lynching campaign, as evidenced by the uprising of public sentiment in Mississippi, the cessation of lynchings in Texas, the growing determination of sheriffs to protect their prisoners, and the universal condemnation of this crime voiced by the newspapers. It is too much to hope for the immediate cessation of lynchings in America, but we are encouraged to believe that the goal can be attained and that continued progress to that end is to be expected.

Handsome medals just provided by the commission to be awarded to sheriffs who protect their prisoners from mobs were on exhibition for the first time, and a committee of prominent

people is being created to award these medals to sheriffs who merit them. It was agreed that the crusade against lynching should be pushed in every way possible. The press was highly commended for its attitude on this subject and for its intelligent and sympathetic cooperation with the commission's program in general.

Among the specific needs emphasized and commended for special effort during the coming year were those of better railroad transportation for Negroes, fairer distribution of school funds, improvement of the environment of Negro children, better housing and sanitary conditions in the cities, and the encouragement of home ownership.



Original Americans coming into their own at White Swan Indian Mission, Yakima, Washington

# China Is Moving

By STELLA TREMAINE



Troop of Boy Scouts, Wuhu Academy, Wuhu, China

—Stella Tremaine

THIS is a picture of a troop of Boy Scouts of Wuhu Academy. These boys are students of the first year junior middle school, one of them the son of one of our country pastors in the Chuchow district, and others from several different places. Most of them are Christians. The scout master standing in the middle of the picture wearing the hat is the Academy athletic director. See the graves in the back of the playground. Also see part of the Academy office building and the roof of the new chapel. The long buildings on the brow of the hill in the background is a government junior middle school.

Wuhu Academy is going along nicely in the spring semester with seventy-two students; that is less than half the number we had this time last year, but it is one-fifth more than we had last term, and we have a better quality of students than we had last year.

Mr. and Mrs. Haskell have just returned to the Academy from furlough, and both have entered into the work of the school with enthusiasm, and have

added new vigor to the life of the school. They suffered a great personal loss during their absence as their house was broken into by thieves and all of their bedding, their best rugs and most of their clothes were carried away, as well as dishes and vases and many other things that go to make a house look like home. It will be very hard for them to replace all these things, as they had been a long time collecting them. They are not lamenting their losses, but are glad to be back into the work and are going at it with a will.

We have better teachers than ever before, both as to scholarship and Christian character. The teachers are also taking an active interest in the management and progress of the school. The time is not very far past when the teachers regarded the school as a foreign institution which offered them an opportunity to draw a salary every month, and they expended just as little energy as possible, but we have gradually let such teachers go and now have a fine corps of teachers who have

the best interest of the school at heart and they put in many extra hours of labor for the advancement and betterment of the school.

The students have an active Y. M. C. A. organization, also a Christian Endeavor Society for the younger boys. They have a prayer meeting every week that is well attended and is led by one of the teachers. In addition to the regular Bible classes that every student in the school is required to take, there is a voluntary Bible class that is led by one of the teachers and is open to all the boys in school. Most of the senior middle school boys attend this class. The younger boys do not come so much as it is a little too deep for them, so they come to the Christian Endeavor instead.

Work is just a little like a pull up hill now, for the anti-foreign feeling is strong. There is anti-Christian talk, but most of it is derived from the fact that foreigners are connected with most of the work of the missions. Things are in a chaotic state politically, but in spite of all of it there is advance. China is moving slowly and erratically, but she is moving.

## Patience Needed in Tibet

Conducting a school in Tibet requires the same constant attention that one in America does. The same is true of all other mission work. It naturally follows that what is needed for mission work in the qualifications for workers is the same as for that work in America; men who will perform the same duties day after day, keeping their faith in the face of discouragements. Men and women who come out with the idea that mission work is a spectacular path to glory will fail to accomplish anything worth while. Plodders are the ones who make the history of missions. Men and women who do not consecrate their lives to the work do more harm than good.

Study and teaching continue with an average of three and a half hours for Tibetan and one hour for Chinese five days a week. The treasury work usually averages two hours a day.

MARION H. DUNCAN.  
Batang, West China.

## Daughter of Missionaries Wins Honor

ONE of the sacrifices which missionary parents are called upon to make is the denial to their children of many advantages which come to children in the homeland in the early years of their lives. In many cases compensation is found in later years in the records made by young people reared in isolated spots of the world. Word has just come that Miss Janet Rioch, age twenty-one, daughter of Mr. and Mrs. David Rioch, for nearly thirty years missionaries to India, has won a prize of \$1,000 in a national college chemistry essay contest conducted

by the American Chemical Society. Miss Rioch's essay, "The Relation of Chemistry to Health and Disease," was selected with essays written by five other persons on different subjects, who will receive similar prizes. The selection was made at a meeting of the council of the chemical society in Tulsa, Oklahoma, where the society is in its semi-annual convention. Herbert Hoover, Secretary of Commerce, is chairman of the committee in charge of the contest. The fund from which the prizes are awarded is provided by Francis P. Garvan of New York.

Miss Rioch, who is a senior in Butler College, Indianapolis, will apply the money thus received to a course in medicine, following in the footsteps of her mother, Dr. Minnie Rioch, and of her brother, who is finishing his medical course in Johns Hopkins University. Her father, mother and brother are graduates of Butler College. She recently declined the honor of membership in Phi Kappa Phi, a national scholastic honorary fraternity, because, as she stated it, "I do not think that one who has had all the advantages that I have had should take such an honor." Miss Rioch is looking to the mission field as the place of her life's service.



## His Picture

By MINNA McEUEEN MEYER

ON ONE of the hills above the town in which Jesus grew to manhood stands a low building, surrounded by fields and fir trees. This building is the home of more than a hundred boys from twelve to fourteen years of age—orphans of the great war or survivors of the deportations from Turkey. From their home on the hill they may look out over the valley of Esdraelon through which, centuries ago, great kings with their legions marched to conquest or to defeat. It was on this plain that

"The Assyrian came down like a wolf on the fold,  
His cohorts were gleaming in purple and gold."

Over it the Egyptians passed with their war chariots and their horsemen, and the armies of many nations followed until, last of all, Allenby, in the year 1917, marched into Palestine and drove out of the land its Turkish oppressors. To the west stands Carmel, a long low range on which Elijah met the priests of Baal.

In the valley, a little to the south and west of Nazareth, stands the village of Dothan where Joseph went to see his brothers as they cared for their father's flocks. It was there the brothers took Joseph and sold him to some merchants passing by on their way to Egypt. The boys of the Nazareth orphanage watch the shepherds leading their flocks to pasture and the merchants with their camel caravans pass along the road, just as they did in the days of long ago. The events of the Bible stories are so real to them that they have dramatized the story of Joseph, and often act it for visitors from America who visit Nazareth.

In a shop down in the village of Nazareth, and across the street from

the place where it is supposed stood the carpenter shop of another Joseph, a large group of boys from the orphanage are learning the trade that Jesus learned when he was a boy. From the wood of olive trees, cut down during the war because of the heavy tax on orchards, the boys make furniture for the people of Nazareth, and souvenirs, such as rulers, book-ends and fancy boxes, for American visitors who like to take such souvenirs back to their homes. The boys are interested in their work and try to do it well.

One evening someone entering the large room where at night the boys sleep, spreading their pallets on the floor, heard a lad of twelve close his evening prayer with the words, "and make me a good carpenter."

The orphanage buildings, though clean and tidy, are very plain, and the whitewashed walls are bare, except for three pictures. Two of these are framed pictures of Lincoln and of Roosevelt. They were a gift from some American friend. The boys are familiar with the words and deeds of these great men which caused others to love them and honor their memory. The third picture is a new one that was recently placed between the other two. It is the gift of Mr. Blatchford, the Near East Relief director for Palestine. After several years of strenuous work, Mr. Blatchford was planning a vacation trip to England. Before sailing he went to say good-bye to the boys of the orphanage and they asked for his picture for their hall.

"Who am I that my picture should be placed beside the pictures of those two illustrious men?" asked Mr. Blatchford, modestly. But the boys urged, and finally he consented to bring them a picture on his return.

His vacation over, the director was again welcomed to the orphanage. "I have brought my picture, as I promised," he said, and opening a package, held up to the boys' astonished gaze a photograph of that famous statue by Thorwaldson, showing a man wrestling for his life in the coils of a huge serpent.

"That is a picture of me," said Mr. Blatchford. "All my life I have wrestled daily with an old serpent, which is called by such names as my lower self, my temper and my temptations. And so must every man or boy wrestle who would win the victory over himself."

Mr. Blatchford's picture was placed on the wall between the pictures of Lincoln and of Roosevelt, and evenings when the day's work is done, the boys frequently gather in groups before it. One evening a teacher heard a boy say to a friend who stood beside him: "Have you had a fight with the serpent today?"

"Yes, I have," replied the other boy, "and I strangled him, too."

## Chinese Girls Observe Golden Rule Sunday

A GIRLS' Bible class in Hangchow, attended by Y. W. C. A. students, only one of whom is Christian, and some of whom had never seen a Bible before coming to the Y. W. C. A., are beginning to think in world fellowship terms. Their Chinese teacher, Miss Yui, presented to them the origin and purpose of Golden Rule Sunday. Pictures were shown of the human "rice bowl" that needed filling, and "Near East Relief" spelled in little children, and from an old *National Geographic Magazine* a map and pictures of the old men and women and little children being driven from their homes by war. As a result of this glimpse of need abroad, nineteen dollars was given by these girls. Their collection box was so full by Golden Rule Sunday that the teacher showed the children not another copper, not even so much as a cash (one-twentieth of a cent) could be squeezed into the slot.

From the opening of the Sunday school in September it had been understood that the children themselves could decide how to spend their collections. Now such collections have been known to be spent by the donors on themselves. Miss Swen told the children about the war orphans and asked them, "Whom do you think are better off, they or we?" These children are poor children and used to a diet of rice and vegetables with perhaps meat or fish once a week. The children readily agreed, "We are more fortunate because we have fathers and mothers and they have not." When they voted whether or not to send their money to the orphans, even the tiniest hand was raised. All the staff observed the day by use of the subscribed menus and together with personal subscriptions the fund totaled twenty-five dollars.



The Triumph of Christianity

Flashlight picture of a pageant put on by the Triangle Club, Bloomington, Indiana. This club of forty-five members has an aim for this year of \$125 and seventy members

## Board of Education and Work of Our Colleges

(Continued from page 43)

**Transylvania-Hamilton**—Transylvania is now seeking to qualify to receive the \$80,000 from the General Education Board of New York by June 30. It is earnestly hoped that pledges made will be redeemed in cash, and that new cash subscriptions will be such that the \$80,000 conditional offer will be met by \$160,000 in cash. Alumni and friends who have not yet subscribed or will give further help, are asked to aid in making it possible for Transylvania to begin next year's work with an additional endowment of \$240,000.

**II. Special Campaigns by Other Cooperating Colleges.**

**Culver-Stockton, Canton, Missouri**—G. S. O. Humbert, promotional secretary. This institution is making an earnest effort to claim a \$30,000 payment from the General Education Board. Subscribers to the special campaign are asked to aid the college in claiming this conditional gift by making cash remittance by June 1.

**Drake University**—E. C. Lytton, director. The General Education Board's conditional offer of \$150,000 must be made good by June 1. If every alumnus and friend of Drake will do his best, what seemed impossible some weeks ago will be done.

**Randolph College**—Lewis P. Kopp, director. April 15, the total raised was given as \$84,807.49.

G. I. HOOVER.

plans for the orphanage building and figuring cost of material and construction is not spectacular but very necessary if the hopes for the orphanage are ever realized, for here, besides a work of charity and love, some of our trained leaders will be found.

Another uninteresting fact is that during this month Miss Young gave a fifteen minute address in Tibetan and did excellently, and that Mr. and Mrs. Peterson took language examinations. But this is interesting to us and very necessary to the advancement of Christ's Kingdom here.

In the grind and toil and care each must have a worthy share. May God bless the uninteresting and make it fruitful for his kingdom in Tibet.

J. C. OGDEN.

*Batang, West China.*

### Conference of Rural Christian Leaders in China

Thirteen provinces and eighteen denominations were represented in the average attendance of 250 at the Conference of Christian Rural Leaders held in Nanking, China, February 2-5, 217 of the delegates being from outside the city of Nanking, and only sixteen foreigners.

The College of Agriculture and Forestry provided entertainment for the out-of-town delegates and daily afternoon excursions were arranged so that they could visit the various college activities. This college is planning a summer school of rural training for four weeks during the summer.

### Easter in Jamaica

Easter was a great day in the Jamaica Mission. The sunrise prayer service linked us in a great tie of fellowship with the Christians around the

## Our Circle Again Broken

WHEN the treasurer of the United Christian Missionary Society opened an office in St. Louis in preparation for the coming together of the several boards forming the new organization, he called to his assistance Mrs. J. M. Ford. As a charter member of the Union Avenue Church in St. Louis, Mrs. Ford had the background and consecration which rendered her invaluable in her more than five years of devoted service.

Leaving the offices last October for a short vacation, there was no thought that she might not return, but a seemingly minor operation was followed by months of severe pain and terminated in her death, April 12. Mrs. Ford had endeared herself to the whole headquarters family whose sympathy is extended to Mr. Ford and the two boys who survive her.

## Echoes from Everywhere

(Continued from page 50)

### Dry Facts Transmuted Into Interesting News

I realize that my monthly reports are dry and uninteresting reading, for my work is of the slow, grinding kind and lacks anything spectacular. Searching dictionaries for words to use in school, hospital, church, orphanage and in general language study as well as for grammatical terms, is not interesting to the public, but necessary if now and in the future we are to preach the gospel effectively and plant the seeds of the kingdom in the right way. It is intensely interesting to me. The work of the survey uncovers some interesting facts and shows where we are going, what we are doing, how, why and what it costs in money and workers.

Working on Chinese and Tibetan language study courses is dry. Drawing

Scenes on the French fields of southwestern Louisiana where Evareste Hebert, our veritable flaming evangelist, is doing an outstanding work



—J. H. Mohorter  
Mr. Hebert and Mrs. Jean Moneraux, one of the first group of forty-eight whom he baptized years ago



—J. H. Mohorter  
Mr. Hebert and John Newman, his "Timothy"



—J. H. Mohorter  
Who will finish it for them? The framework of the new church organized by Mr. Hebert at Midland. J. H. Mohorter, left; Mr. Hebert, center, Daisy June Trout, right



world, and in a very special way as a mission. Ministers, workers and missionaries prayed for each other by name and we felt a power working through us and our people that brought blessed results throughout the day. The total reported to me is 627 and we still carry on until Pentecost.

My day was full at Oberlin. I baptized five at the sunrise prayer service and had nineteen confessions. Besides the three services at the church, Bible school and Christian Endeavor, I had two funerals and an open air meeting. We are not able to do all these things in our own strength but through Him who giveth Abundant Life."

L. M. MATSON.

*Oberlin, Jamaica.*

#### A Unique Observance

A year ago Mrs. C. A. Tharp of Waco, Texas, organized a woman's missionary society in Hamilton, Texas. She writes of her return to this place for the celebration of the first anniversary:

"A program was given in which ten of the women took part, each showing that she had made careful preparation. I recalled that first day when some seemed to think that it was impossible for them to have such an organization. All expressed their satisfaction in making the effort and were frank to say that they had learned much about the work and its needs.

"As a part of the social hour Mrs. Weiser, the president, in whose home the meeting was held, had provided a large cake covered with snowy icing for the center of the dining table. On the cake, in lavender icing had been drawn a map of the world and from our ten mission fields lavender ribbon streamers fell gracefully, each holding at the end a small white roll tied with lavender. These when opened were found to contain interesting items about the different fields. In the center of the cake was one white candle indicating the period of the organization's life."

#### Why Not a Men's Division?

In the Seventh Street Church, Decatur, Illinois, which is itself less than two years old, there is a missionary society of thirty-six members, of whom nine are men. At a recent evening meeting the men had charge of the program, which was the regular mission study, with interesting discussions, Scripture reading, prayer and special music by the men. The novel refreshments and favors, carrying out the St. Patrick's idea, and the happy social hour, proved the men to be ideal hosts. An effort is being made to create a men's division in the missionary society.

#### Another Open Door

Yesterday ten stalwart men of the farmer type came to my house and

were introduced by a student friend of ours. When we had gotten their bulky forms distributed around over the couches and chairs, he said he had brought them here for me to "preach God to them." I found on inquiry that they were ten men from a village about twenty miles away in the bandit country. My student friend assured me that none of them were bandits, neither did they smoke opium; he also insisted that I must go out to their village and "tell them about Jesus." Sad to say this is easier said than done for these huskies speak such a dialect that not one of them understands my Chinese clearly enough to be able to distinguish it from English. I presented each of them with a large picture illustrating one of the parables, with the story printed underneath, and instructed them to paste them on the walls of their homes. I also promised to come to their village with a Chinese evangelist. I also urged them to worship the one true God instead of worshipping idols. This they agreed should certainly be done, and they hoped I would soon come to their village and teach the "good doctrine." This is just one more of those contacts which give us an open door. Alas! our financial situation too often makes it impossible to engage evangelists to enter these open doors until other influences have come in and closed them fast. May some friends offer up prayers for these ten stalwart countrymen; prayers of the genuine opening-pocket-book variety.

O. J. GOULTER.

*Luchowfu, China*

#### Stimulating Interest In Missions

The Pawhuska, Oklahoma, missionary society has divided its members into ten groups to correspond to the ten foreign fields in which the Disciples of Christ are working. These groups are organizing for special study and prayer for the missionaries and the work in the various countries, and have a separate and individual meeting at some regular time independent of the regular monthly meeting of the missionary society. It is suggested that the groups may invite others to join with them, if they care to do so, thus stimulating an interest in missions among those who have not before shown such interest.

#### Eager for Better Preparation

Early in January the first session of the summer training school opened with six students in attendance. One came from a town on the border of Uruguay and Brazil. Two others came from Montevideo, two from Rosario, the second city of Argentina and the other is the wife of one of the Methodist pastors who is far up in the interior of Argentina. All have shown a splendid interest and a great desire to learn, so that they may carry something back to the group awaiting them. The girl from

the interior of Uruguay is a member of one of the country churches which has no resident pastor and she will have much opportunity to put in practice whatever she may learn. Last year she conducted at least twenty church services. She would like to stay for the regular course but her health will not permit. However, she hopes to come back next year and bring a niece with her.

The pastor's wife who attended came at the request of her husband and he is taking care of the children that she may have this opportunity. They are both willing to make the financial sacrifice necessary, and it is a sacrifice, for her railroad fare is as much as her board while here. This pastor is the son of a North American father who came to Argentina more than sixty years ago, and his mother was a Waldensian.

RUTH A. FISH.

*Buenos Aires, Argentina.*

#### A Stranger In His Own Country

Teizo Kawai, who recently returned to Japan after spending eighteen years in Los Angeles working among his people, visited Osaka and spoke to a capacity audience at Tennoji Church a short time after reaching Japan. With his family he was entertained in the home of W. H. Erskine. It was a unique experience for the Erskines to be able to give the Kawai pointers on how to live in a Japanese house, the Kawai family having lived in an American house and according to American standards for the years of their sojourn in this country.

#### Guest Day in Nowata

The aim of the Nowata, Oklahoma, missionary society is \$100 for foreign missions. On Guest Day this society put on the play *Not Exempt* to an appreciative audience.

#### Making Personal Contacts

During the month I have made regular visits to the hospital, teaching the women in-patients. There were a number of women from a tribe north of Batang who had relapsing fever. These people listened to the gospel story even more attentively than the Batang folk. I think our mission might profitably send evangelists to this tribe. Besides teaching the women the Bible I usually tell them the way relapsing fever is transmitted and how they may keep from getting it.

From week to week I try to visit the women members of our church who were absent the previous Sunday. I also try to get acquainted with new women and girls that I may invite them to our services.

For several months I have had a Bible Story class in the home of one of my women. The women come regularly and seem interested.

GERTRUDE H. MORSE.

*Batang, West China.*

*World Call Campaign Going Strong!*

# 15 STATES

*Have Already Entered*

## WORLD CALL'S SIX MONTHS CAMPAIGN

Which Started April 18  
Ends October 24

To the Six Churches  
Making the Best Record  
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World Call Publication  
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## 6 FREE TRIPS

To the

International Convention  
Memphis, Tennessee  
November 11 to 17

*Will Your  
Church  
Be One of  
the  
Successful  
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?

OUR AIM: World Call in Every Home  
YOUR AIM: Our Church 100% for World Call  
OUR GOAL: 100,000 Subscribers

*All Churches in Our Brotherhood Invited to Participate*

You don't have to  
wait until your  
Church is 100% for  
World Call  
DECIDE TODAY TO  
ENTER THIS CAM-  
PAIGN. MAIL THIS  
COUPON NOW.

### WORLD CALL CAMPAIGN

We have decided to enter WORLD CALL CAMPAIGN, which began April 18th and ends October 24th. Our aim is a 100% CHURCH FOR WORLD CALL.

(Fill in name and address of Chairman here)

will act as our chairman and we agree to abide by the conditions governing this campaign as set forth in booklet "How to organize a CHURCH 100% for WORLD CALL."

Signed .....  
City ..... State .....  
Church .....

If you did not receive booklet "How to Organize a 100% Church for World Call," send for your copy today



# As You Were!

Yesterday . . . last  
year . . . year before  
last.

That's the tragedy of  
the stationary Sun-  
day school.

A deadly self-satisfaction, a  
contentment with things as  
they are. Sometimes even  
pitifully enthusiastic content-  
ment.

The educational task of the  
church—what a job it is—how  
it should challenge the best in  
us!

And it is reaching us.  
Things do improve. But the  
progress hasn't touched every-  
body yet.

If all our Sunday schools  
would place their business with  
this house, it would advance  
the whole cause of our people.

Because this house is the  
property of the brotherhood,  
existing only to serve them.

And because it produces a  
line of material that is not  
equalled in quality.

Christian Board  
of  
Publication

2712 Pine Street

St. Louis

Missouri



Teachers in Daily Vacation Bible School held at Chinese Christian Church,  
San Francisco, in which 325 were enrolled

## He That Would Be Greatest

By GEORGE M. KIRBY

**T**HERE are many ways in which  
the department of benevolence  
serves the needs of our depend-  
ent brethren and some of these "ways"  
make interesting stories.

"Aunty" Flower is now ninety years  
old—a loved and honored guest in our  
Florida Christian Home, Jacksonville.  
She was for many years in our former  
Havens Home at East Aurora, New  
York, where occurred the incidents of  
our story.

About 1923 Aunty Flower became  
ill. The matron and nurse gave her  
their best attention but she did not  
improve. The house physician tried  
various remedies to which she did not  
respond and finally a consultation re-  
vealed the fact that the trouble was  
a cancer and that the patient must be  
moved from the Home to a hospital.

Three institutions were available,  
the New York State Cancer Hospital,  
the Grider Street City of Buffalo Hos-  
pital and the Erie County Hospital.  
On the advice of several doctors the  
later place was chosen and here en-  
ters an unfortunate incident.

Just as soon as the arrangements

for her admission had been completed,  
the hospital people, unknown to us,  
sent an ambulance for the patient and  
in a brusque and uncereemonious way  
carried her from Havens Home to the  
Erie County Hospital. They did not  
allow her to take any small personal  
belongings. As soon as this was  
known her friends hastened to her side  
and found her in the midst of a dozen  
or more sick people in a noisy ward.  
Everything possible was done to make  
her comfortable and with rare tact and  
Christian spirit Aunty adjusted her-  
self to the surroundings.

Among the hospital doctors was a  
real "daughter in Israel," Doctor Velie,  
who took a personal interest in the  
case and after a careful examination  
expressed her belief that an operation  
would cure the patient. Aunty was defi-  
nitely opposed to going under a sur-  
geon's knife. She said, "I won't. I  
am too old. I haven't long to live in  
any event." (She was nearing eighty-  
seven.) Doctor Velie urged the oper-  
ation; various friends after much per-  
suasion secured Aunty's consent. On  
one of the visits during the "argu-



Offering thanks at tea time, Chinese Daily Vacation Bible School, San  
Francisco

ment" for and against, two brethren called at the hospital at about eight o'clock in the evening. Aunt's bed was empty. We were told that she was in the room of a patient down the hall. Approaching we heard voices, and discovered Aunt Flower with a small group leading a prayer meeting at the bedside of a convalescent. After each had led in prayer, they sang a hymn and came out. We stood in the background with moist eyes at the pathos and deep spiritual earnestness of the actors. On that night we promised to bring a favorite nurse to stay during the operation.

One of the best surgeons in New York State performed the operation. It was a complete success. In a few days Aunt was sitting up and celebrating her birthday in the midst of flowers, a shower of letters and cards and three birthday cakes. In about two weeks she left the hospital and soon took the train with an attendant for her present home in Jacksonville, where she is still being honored as her birthdays happen—the last being the ninetieth.

Thus do we fill the Master's estimate of a servant.

### Against the Hip Flask

SENATORS may vote dry and drink wet, business men may keep a smuggled supply of Haig and Haig in lockers at the golf club, certain young collegians may traffic with the bootlegger, and the workman may vociferously demand his beer; but there's one set of boys down in Florida in whom Mr. Volstead will have strong allies. They are going to observe and encourage the observance of the prohibition laws to the last letter.

At the recent three-day session of the Florida Hi-Y Congress at Lakeland, where 100 picked delegates from twenty-five Hi-Y clubs all over the state met in the interest of high school boys, a resolution was unanimously passed "unqualifiedly" condemning the hip flask and pledging themselves, by "individual and group influence, to discourage this practice."

Glenn E. Jackson, of the Y. M. C. A. National Council, who attended the session, describes the resolution as "the first statement on prohibition made by a boys' group entirely on the boys' own initiative." The congress was entirely in charge of the boys, with John Rice, eighteen-year-old president of the Lakeland Hi-Y Club, as speaker. The adult counselors, without even a vote among them, sat along the side lines and listened.

The action on prohibition, according to Mr. Jackson, was partly ascribable to a revulsion of feeling against the general wetness of the state and the prevalence of bootlegging. One boy described the condition as "nauseating." "Young Christian fellows in Florida are seeing an awful debauch at first hand, and realize the effects of it as does no other community," said Mr. Jackson.

## HARTFORD

Theological Seminary  
School of Religious Education  
Kennedy School of Missions

W. DOUGLAS MACKENZIE, President

Few seminaries are able to offer adequate training in religious education for the layman, in addition to the professional training of the minister. Through the School of Religious Education, Hartford is equipped to offer such instruction. This school fills the same place in religious education that the high class normal school or teacher's college does in secular education.

The city of Hartford is rich in charitable organizations. The Foundation is in intimate touch with these, and through them facilities are offered students to do practical work. Often this work receives compensation and the student is helped to pay part of the expenses of his education.

Hartford Seminary Foundation, Hartford, Conn.

## United Christian Missionary Society Directory Home Institutions

### Homes for Children

Child Saving Institute, 42nd & Jackson, Omaha, Neb.  
Christian Orphans' Home, 2951 N. Euclid Ave., St. Louis, Mo.  
Cleveland Christian Home, 11401 Lorain Ave., Cleveland, O.  
Colorado Christian Home, 29th Street & Tennyson Ave., Denver, Colo.  
Juliette Fowler Home, 200 Fulton Street, Dallas, Tex.  
Southern Christian Home, 176 Cleburne Ave., Atlanta, Ga.

### Homes for Aged

California Christian Home (Massie Home), Signal Hill, Long Beach, Cal.  
Christian Old People's Home, 873 Grove St., Jacksonville, Ill.  
Emily E. Flinn Home, 615 West 12th St., Marion, Ind.  
Florida Christian Home, Murray Hill, Jacksonville, Fla.  
Northwestern Christian Home, Walla Walla, Wash.  
Sarah Harwood Hall, Junius Heights, Dallas, Tex.

### Mountain Schools

Hazel Green Academy, Hazel Green, Ky.  
Livingston Academy, Livingston, Tenn.

### Negro Schools

Central Christian Institute, Huber's Station, Shepherdsville, Ky., R. R. No. 2.  
Jarvis Christian Institution, Hawkins, Tex.  
Piedmont Christian Institute, Martinsville, Va.  
Southern Christian Institute, Edwards, Miss.

### Other Institutions

Broadway Christian Church and Community House, Broadway & Engel, Cleveland.  
Brotherhood House, 1080 W. 14th St., Chicago, Ill.  
Disciples Community House, 147 Second Ave., New York, N. Y.  
Flanner House (Negro), 806 N. West St., Indianapolis, Ind.  
Japanese Christian Institute, 936 Wall St., Los Angeles, Cal.  
Mexican Christian Institute, 1000 S. San Jacinto St., San Antonio, Tex.  
Valparaiso Christian Hospital, Valparaiso, Ind.  
Yakima Indian Christian Mission, White Swan, Wash.



Girl Reserves who were in a drill in the Chinese Daily Vacation Bible School, San Francisco



## Our Greatest Crop

**T**HOSE luscious nuts; raisins, oranges, juicy apples, delicious pineapples, asparagus, tomatoes, peas, beans, corn, the scarlet strawberries of the spring, the cranberries of the late fall, onions, sweet potatoes, oysters from the Chesapeake and the Gulf—how do these foods grown in such abundance in this vast country reach our tables? Great armies of migratory families—Polish, Italian, Lithuanian, Negro and white American, Mexican, are the power behind these crops. From place to place they go roaming over the country—picking, canning as the need may be,—a nomadic life which sows disastrous seed in the lives of the children.

Arthur Gleason said truly: "The life of following the fruit unsettles little people, it ages them by sharpening faculties which ought to mature comfortably in nature's way of growth. It turns home life into a drifting gypsy existence. You cannot educate a procession. It makes work the center of life, when play and schooling and family happiness ought to rule." To many of these children home, school and church are unexplored lands.

How could it be otherwise when from four to ten months of the year they are ever on the move living in crowded conditions where privacy is unknown? This herding, however, has not entirely killed in the hearts of these youngsters yearnings for better conditions. Manya, visiting in a real home for the first time, looked at the simple white bed with wistfulness and admiration, and thinking of the way she slept, seven and eight all huddled in one bed, said with a great sigh, "Oh, I wish I could sleep wid nobody."

In 1920 a group of women's mission boards faced up to the need of this group and formed a committee on Farm and Cannery Migrants to function through the Council of Women for Home Missions. Twelve boards are now cooperating. In the East stations were opened in canneries and truck farms in the Chesapeake area. A program was put on of first aid, nursing, playground and kindergarten, hot lunches, handwork, sanitation, citizenship, mothers' and boys' and girls' clubs, and religious education. By this means college undergraduates and experienced social workers are aiming to develop Christian American citizens clean in body, mind and soul.

How the horizon of the college girl who carries on the work expands as she lays her life alongside the lives of the people who need, so sorely, love and intelligent sympathy! She draws upon every bit of her practical experience, technical training, common sense, sense of humor, and spiritual power to answer the calls made upon her.

"The Little House" where the activities go on with the kitchen, shower-bath and big room, is a cross between a day nursery and a community center.

Thither come all the children and the babies from the shacks, the fathers and mothers, big brothers and sisters for first aid and legal advice, "just to talk and to forget work and the drudgery of life."

It is a joy spot in the lives of all. Here for the first time, children tingle with the thrill of a bath all over, learn to make useful and pretty things, to play happily out-of-doors and to store up in their minds Bible verses, beautiful songs and stories to take the place of ugly "swear words" and lies.

In 1924 projects were begun in the Hood River apple section in Oregon where 90 per cent are of American stock, and in the hop yards of southern Oregon. In 1925 the work was further extended and an associate supervisor was appointed for the Pacific Coast. The work is supported by church and college groups, by the canner and ranch owner, and by the parents of the children.

Our greatest crop, these migratory children tramping across the country, if allowed to grow with no training and cultivation will run wild as weeds, but if fostered now will produce what the country needs,—a strong sturdy crop of boys and girls—not stunted but full grown.

## Mixing Fevers and Dinners

Dr. Hardy of Batang, West China, writes that November was the heaviest month of the year in admissions to the hospital. Fifty-six of the sixty-two patients admitted had relapsing fever. Ninety-three blood examinations were made. Seventeen of the patients came from places from five to twenty-five miles away from Batang. One woman was on the road three days, coming a distance of twenty-five miles to the hospital.

He adds, "Thanksgiving Day was duly celebrated, the feast for the missionaries being given by Mr. and Mrs. Ogden. Though they have been on the field about twenty years they have not forgotten how to give most acceptable examples of southern hospitality and dinners 'like Mother used to cook' in the old Kentucky home."



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## The Reading Contest

For the first quarter of the year the missionary societies of University Place Church, Des Moines, Iowa, reported 637 books read and 144,690 points in the Reading Contest.



# Pronunciation of Foreign Words

ä is to be pronounced as ä in häť.  
 ä as ä in ärm.  
 ai as ai in kaiser.  
 au as au in kraut.  
 bh as bh in clubhouse.  
 dh as dh in roadhouse.  
 é as é in mêt.  
 ē as ē in thēy.  
 ē as ē in hēr.  
 gh as gh in doghouse.  
 h is always sounded, even when final.  
 I as I in pln.  
 i as i in machine.  
 kh as kh in buckhouse.  
 mp as mp in damper.  
 ō as ō in tōne.  
 ǒ as ǒ in tǒn.  
 ts as ts in catsup.  
 ũ as ũ in bŭť.  
 ū as ū in fŭll.  
 ũ as ũ in rŭde.

Harda-Hŭr dā.  
 Jad hav-Jŭd hāv.  
 Jubbulpore-Jŭb bŭl pōre.  
 Kulpahar-Kŭl pā hār'.  
 Lalit-Lā lit.  
 Mahoba-Mŭ hō' bā.  
 Mamaji-Mā mā ji.  
 Masjids-Mās jids.  
 pandit-pŭn dit.  
 pice-pais.  
 Pendra-Pēn drā.  
 Ram-Rām.  
 Shah-Shāh.

## Japan

Okasama-Ō kā sā mā.  
 Okazaki-Ō kā zā kī.  
 Osaka-Ō sā kā.  
 sensei-sēn sī.

## Philippine Islands

Baguio-Bā gī ō.  
 Tagalog-Tā gol ōg.

## China

Chang Tze-Kiang-Jāng Tzī Kī āng.  
 Feng-Fŭng.  
 Shantung-Shān dŭng.  
 Wang-Wāng.

## India

Bilaspur-Bī lās pur.  
 Budhiya-Bŭd-hī-yā.  
 Chappراسi-Chŭp-prā-zī.

## Rare Bible Sold

A COPY of the Gutenberg Bible, the first book ever printed from movable type, was bought in February at the Anderson Galleries for \$106,000 by Dr. A. S. W. Rosenbach. The highest previous price for a copy of this rare book was slightly less than \$60,000.

The Gutenberg Bible is one of the rarest books in existence. The Melk copy, which was the one just sold, and one other, are the only perfect copies ever likely to come on the market.

About the book hovers romance associated with no other volume. As it was the first book printed from movable type, its appearance proved the practicability of printing. The whole of the Reformation has the printed Bible as its background. Although the copy sold was printed about forty years before the discovery of America, while Columbus was still a small boy playing in the streets of Genoa, its pages are as fresh and clean as if they had come only recently from the publisher.

The book is in two volumes, each fifteen by ten and three-eighths inches, bound about 1700 A. D. in plain brown calf, now slightly worn. Although the Gutenberg Bible was the earliest book printed, it is considered by collectors one of the most beautiful.

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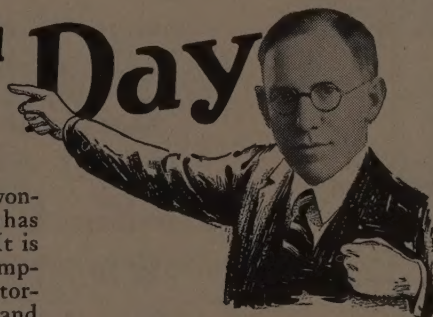
## Ced-O-Bags Offer Big Profits

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the housewife a CED-O-BAG and take her order. We deliver and collect. You get your profits at once, and move on to the next house and take another order. Everyone buys. Geo. Jones took 22 orders in two days spare time and had a clear profit of \$22. 21 agents report an average profit of \$3 an hour.

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# Receipts for Ten Months Ending April 30, 1926

## United Christian Missionary Society

	General Fund	Increase	Special Funds	Increase
Churches .....	\$ 285,881.84	\$ 3,432.96*	\$ 62,165.96	\$ 50,863.71*
Sunday Schools .....	253,762.94	14,787.05	7,741.22	12,011.99*
Christian Endeavor .....	10,248.32	430.08	142.25	1,730.20*
Woman's Missionary Society .....	329,457.31	43,070.30	6,744.63	375,822.25*
Circles .....	22,685.40		642.00	19,426.74*
		768.62		
Triangles .....	3,056.35		17.60	17.60
Children's Organizations .....	6,891.04	145.65*	16.71	8,706.74*
Individuals .....	39,425.77	8,886.76	44,132.25	24,895.19*
Bequests .....	5,896.60	1,106.27	6,040.00	12,546.16*
Interest (U.C.M.S.) .....	28,951.38	12,671.86	27,848.06	7,039.67
Interest (Old Societies) .....	41,777.75	1,619.23		
Foreign Field Reports .....			296,790.79	156,892.08
Receipts from Old Societies .....	6,000.00	6,000.00	70,888.79	50,222.40*
Home Missions Institutions .....			89,727.30	11,906.69
Benevolent Institutions .....	36,504.76	7,947.92	16,313.62	2,084.35*
Annuities .....			84,298.32	19,863.12*
WORLD CALL Subscriptions and Advertising .....			56,156.97	6,589.05*
King's Builders .....			4,835.82	577.06*
Literature .....			34,948.61	11,572.86
Miscellaneous .....	30,553.41	4,128.55	43,537.13	15,249.42*
	\$1,101,092.87	\$97,838.03	\$852,988.03	\$413,159.48*

### Board of Education

Churches .....	\$ 94,701.01	\$ 3,240.24*	\$ 500.70	\$ 4,109.76*
Sunday Schools .....	1,080.47	880.29	65.00	63.30
Individuals .....	4,611.65	5,196.60*	1,400.00	11.35*
Colleges .....	7,959.47	2,595.20*		
Endowment Crusades .....	5,434.34	5,434.34		
Miscellaneous .....	1,248.84	1,298.24*		
	\$ 115,035.78	\$ 6,015.65*	\$ 1,965.70	\$ 4,057.81*

### Association for the Promotion of Christian Unity

Churches .....	\$ 3,158.58	\$ 505.85*
Individuals .....	1,880.50	704.75*
Literature .....	216.52	153.81*
Interest .....	21.16	4.24
	\$ 5,276.76	\$ 1,360.17*

\*Decrease

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## The Missionary Register

### Arriving on Furlough

Mr. and Mrs. W. H. Edwards, Africa.  
 W. B. Alexander, India.  
 Dr. Jennie V. Fleming, India, May 11.  
 Miss Myrtle Furman, India, May 11.  
 Mr. and Mrs. W. C. Macdougall, India, May 5.  
 Mr. and Mrs. V. C. Carpenter, Porto Rico.  
 Miss Elma C. Ireland, Mexico, April 13.

### Births

Morton Gaylord, to Mr. and Mrs. Searle Bates, China (on furlough),  
 March 4, 1926.  
 Barbara Viley, to Dr. and Mrs. E. B. Pearson, Africa, February 7, 1926.  
 Daughter, to Mr. and Mrs. J. B. Hunter, Japan, February 3, 1926.  
 Martha Ellen, to Mr. and Mrs. R. B. Lemmon, Paraguay, April 12, 1926.

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# A Prayer

BY JOSEPH FORT NEWTON

**E**TERNAL FATHER, from everlasting to everlasting thy love endures; from age to age thy mercy abides. Thy goodness fails not, thy truth groweth not old. Yea, thou art the sky above and the riverbed below the flow of our mortal years, giving worth and meaning to our fleeting lives.

Purify our prayer, O Lord, with the breadth of thy sanctity; take all stains from our hearts, all darkness from our minds. Grant us earnestly to covet the things which make for health of soul, to search them out wisely, to know them truly and to fulfill them faithfully. Order our life, our thought, our deepest desire, so that we may seek that which cannot be lost, enjoying all else as a loan to be used in the work of the day.

Thou hast set in our hearts a dream of life without futility, of faith without fear, of freedom without folly. Yet, somehow, we have not attained it. We go so far and falter and fail. Lack of courage, lack of faith, lack of one last uttermost self-surrender, keeps us back. Arise thou within our hearts as strength and healing and victory, overcoming all confusion of purpose, all haunting failure, all self-love that keeps us from the larger life of love to which thou callest us.

Humbly we offer our prayer, asking nothing for ourselves that we do not ask for all whom our hearts remember, all who struggle and aspire to a nobler life. Day by day may we grow in faith, in charity, in the tranquility of a settled hope, and more than all in that purity of spirit by which we may see thee. May our sorrows be teachers, our disappointments revelations and our temptations helpers toward the life that is life indeed. In the name of Jesus, Amen.